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Why Religion Will Never Die.

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I. What are the attitudes which a man may take towards life?

1. Determinism is the belief that the world and life constitute a predetermined machine, meaningless or non-moral. Values are irrelevancies in it.

2. Pessimism or moral despair is the result of the loss of faith or lack of faith in values. Life becomes hopeless or rebellious and bitter.

3. Thorough agnosticism is the surrender of the intellect in the endeavor to find meaning in life. It paralyzes thought and action.

4. Cynicism acknowledges that there are some values known and that they are or may be desirable, but it takes the attitude of contempt for them and refuses to seek to conserve them.

5. Indifferentism is moral unconcern. This attitude is usually the result of selfish pleasure-seeking or it may cause such an unsocial course of conduct, or the unsocial struggle for place and power.

Nearly all of us agree that any of these attitudes is unlivable or unworthy and no serious person would take one of these attitudes if any other were open.

Any other attitude a man may take towards life has at least a trace of religion in it and it is not so much a question of whether a man is going to be religious as it is a question

of the extent to which he is going to be religious. No man, fully aware of what he is doing, voluntarily chooses to be irreligious or anti-religious, for religion is man's attempt to find meaning in life and to conserve the values he finds. A man may honestly and rightly oppose some bad religion or some wrong belief or some useless church, but he usually does so, if he is honest, in the interest of a higher and better morality and religion. Such a man we wish well and we will support him.

II. The irreligious attitude is one of despair and disintegration.

It is a pitiful thing to see a man or a generation give up all confidence in values, acknowledge no supreme good or Being, and surrender all responsibility and allegiance. In fact the world has never known an era in which all men did anything like this, though there have been eras in which the masses came near doing it. President Seymour of Yale, recently inaugurated, feels that we are in such an era now. "We are worse off today, perhaps, than ever before, because the spiritual aspirations of humanity are in eclipse in large parts of the world. History shows no such wholesale abandonment of respect for spiritual values as prevails today. Materialism says in its heart, there is no God, and makes its own convenient laws of conduct. It ignores the lesson of the past, which would teach men and nations that the welfare of each depends on the welfare of all. We have gone in for cynicism and we are damned by it. We can hope and have faith that a spiritual resurgence will come in time to avert world disaster. Perhaps we can get back to reverence for eternal truth before it is too late. But I don't know." (Inaugural address).

James Martineau, English theologian and philosopher (1805-1900), wrote on the pathos of irreligion: "It is a pathetic thing to see how hard it is for a human soul to let its religion go; to watch how those who, from loss of the infinite Father, find themselves in an orphaned universe,

would fain attempt compensation by worshipping either each other, or even, while its sacred look yet lingers, the mere scene where he was, and persuade themselves that it is still the same piety, though they stand alone and no one reads their hearts or hears their orisons." (Study of Religion, V. I, p. 11).

How do they fare today who have tried to give up God and religion? Walter Lippmann describes them: "The evidences of these greater difficulties lie all about us: in the brave and brilliant atheists who have defied the Methodist God, and have become very nervous; in the women who have emancipated themselves from the tyranny of fathers, husbands and homes, and with the intermittent but expensive help of the psychoanalyst, are now enduring liberty as interior decorators; in the young men and women who are world-weary at twenty-two; in the multitudes who drug themselves with pleasure; . . . . in the millions, at last free to think without fear of priest or policeman, who have made the moving pictures and the popular newspapers what they are.

"These are the prisoners who have been released. They ought to be very happy. They ought to be serene and composed. They are free to make their own lives. There are no conventions, no tabus, no gods, no priests, princes, fathers, or revelations which they must accept. Yet the result is not so good as they thought it would be. The prison door is wide open. They stagger out into trackless space under a blinding sun. They find it nerve-racking." (*Preface to Morals,* p. 6).

And these people said there was nothing good or true in morals and religion!

Carl Gustav Jung, one of the world's great psychologists, makes this observation on the troubles of people in our generation: "I should like to call attention to the following facts. During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number be-

ing Protestants, a smaller number of Jews and not more than five or six believing Catholics. Among all of my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook" (*Modern Man in Search of a Soul*, p. 264).

So, the questions arise, How can the individual integrate himself and find peace, health, and happiness without God and religion? And how can society save itself from going to pieces with excessive individualism, irresponsibility, and selfishness, or from the exploitation of the masses by the few strong, the dictators, or a totalitarian (which is really a non-religious or anti-religious) State?

There is no strength, no progressive insight, no peace, and no real courage in the attitude Bertrand Russell asks us to take when he tells us to build our hopes on unyielding despair. What a contradiction—building *hope* on unyielding *despair*!

We see the effects of this irreligion and atheism in society in the cruelty and inhumanity of Nazism in Germany, Fascism in Italy, party dictatorship of Marxian atheistic materialism in Russia, and the militarist party in Japan.

Human life is held cheap (as is always the result of atheism and irreligion) and the strong secure their desires by cruelty and force. Nietzsche, Spengler, the Marxians, Mussolini, Goering, all atheists, have encouraged the use of force and war. Ernst Bergmann, the Nazi, says of what we would regard as normal Christianity that it is a "sheer brain disease of the human race, a mental affliction," and he calls on the German people to give up their science and philosophy and religion and devote themselves to the propagation of a biologically strong race and the use of physical force to dominate all other races.

True, much of the religion these men discredit or call a superstition is either a sorry kind of Roman Catholicism, a degraded form of Christianity in Greek Catholicism, or some hollow harmless form of Protestantism of continental state religion.

There is a pragmatic argument for religion, at least against irreligion. It is the argument of practical consequences. Atheism eliminates itself as a way of life because of its practical consequences or its sterility. Thus the world is forced by a process of elimination to reject atheistic view of life. Atheism has never produced great men, a great age in civilization, a rich and creative and happy social order. This argument may be logical as well as pragmatic. Nearly everything great roots directly or indirectly, immediately or remotely, in faith in God and faith in what God means to men. Atheism has been sterile. Aggressive atheism has never produced a great and productive character of the first rank. It has never created a great literature. It has never produced a grand and inspiring poem. It has never inspired a great symphony. It has produced no great painting or sculpture. It has endowed no hospitals or universities, nor founded a great humanitarian philanthropy. Why should it be expected to do so? Atheism is the denial of the ideals embodied in these things or the despair of them and their ground.

This leads us on to a more explicit definition of religion. When we say essential religion will never die out of the human heart, what do we mean by religion? Can it be defined?

The very fact that it varies so much in individual conceptions of it and in its forms in life attests to its reality and richness. But at bottom, underneath all religions, religion has one all-inclusive aim, namely, to enhance man's worth in the universe and secure the permanence of those things he holds dear. No one, atheistic or irreligious, should object to that. Earnest people differ only in the way these values are to be conserved. Of course the atheist says there

is no ground or cosmic guarantee for the nature and conservation of values. A prominent philosopher gives us a clear and practical conception of essential and minimal religion when he says: "Religion . . . is . . . the acceptance . . . of . . . the possibility, namely, that what is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself. . . No longer should we be alien accidents in an indifferent world, uncharacteristic by-products of the blindly whirling atoms; and no longer would the things that matter most be at the mercy of the things that matter least" (Montague, *Belief Unbound*, pp. 6, 7).

III. Religion is rooted in man's imperfect but perfection—aspiring nature.

The permanence of religion is guaranteed not only because it has its root in a spiritual Power that created man and which takes the initiative in the religious experience, but also in man's nature. Man is a dependent and imperfect being but in spite of his dependence and imperfection he has within him a longing for perfection, some knowledge of the possible better, and a tendency towards it. I dare to call this the deepest and most persistent and most distinguishing fact about human nature. Man, in his dependence, with longing and aspiration, reaches out to a superhuman Power to satisfy his needs. This is religion in its beginning. It arises out of man's homesickness, his restlessness and dissatisfaction with the world here and now and with his present self, a spiritual nostalgia. "O God," says St. Augustine, "our hearts are made for thee and they are restless till they rest in thee." Carlyle asks: "How great is man and how much is required to satisfy him?" "Man's unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the finite. Will the whole finance ministers and upholsterers and confectioners of modern Europe

undertake in joint stock company, to make one shoe-black happy? They can not accomplish it, above an hour or two: for the shoe-black also has a soul quite other than his stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, and no less: *God's infinite universe altogether to himself,* therein to enjoy infinitely, and fill every wish as fast as it rose" (*Sartor Resartus,* II, 9).

If there is no Being of supreme goodness and if religion is impossible, "then," as Montague says, "the existence of all that is beautiful and in any sense good, is but the accidental and ineffective by-product of blindly swirling atoms, or of the equally unpurposeful though more conceptionally complicated mechanisms of present-day physics. A man may well believe that this dreadful thing is true. But only the fool will say in his heart that he is glad that it is true. For to wish that there should be no God is to wish that the things which we love and strive to realize and make permanent, should be only temporary and doomed to frustration and destruction. If life and its fulfilments are good, why should one rejoice at the news that God is dead and that there is nothing in the whole world except our frail and perishable selves that is concerned with anything that matters? . . . Atheism leads not to badness but only to an incurable sadness and loneliness." I fear that ultimately, with no superhuman restraints upon man's natural tendencies to selfishness and the cruel use of power, and with no cultivation of the tender spiritual virtues in man, atheism would lead to cruelty and badness. ". . . it is this yearning for the infinite and the sense of desolation that constitutes the motive to seek religion and to make wistful and diligent inquiry as to the possibility of its truth" (W. P. Montague, *Belief Unbound,* pp. 66f.).

So long, then, as men love truth and seek it; so long as they adore beauty and long for more of it; so long as they love love and their fellowmen, so long will religion live, for religion is man's faith that these things ought to be and are

grounded in reality or in God, and that this super-human Power can, with man's coöperation, increasingly satisfy the thirst for these things which it has created in man.

To put it more plainly religion is man's attempt to make something out of himself. William E. Hocking states it this way: "The ultimate spring of religion, deep in human nature, is closely akin to what we call ambition; the unlimited will of the human spirit to believe greatly of itself, and of its world. It is the will to value, which is driven to the quest of the Holy Grail, not by the outstanding tragedies of experience more than by the torment of an existence which is merely dull, devoid of stuff for admiration, driven by the appalling commonplaceness of so much that we miscall 'human' life. The religious quest is a rebellion against the depotency of values; it can be satisfied, and remain satisfied, only if the universe is, in truth, a well of value without limit, fit to qualify even a mortal boot-black for ultimate happiness somewhere and sometime" ("The Illicit Naturalizing of Religion," in "The Journal of Religion," Vol. III, 1923, p. 586).

In answer to the question, Can we outgrow religion? W. P. Montague says: "Nobody will deny that man is finite no matter how many continents he may tame, or how many planets he may colonize, or how many atoms he may disintegrate and reintegrate. Pain, fear, and misery he may abolish, but the finitude of his being he will not abolish. Yet for better or worse, there is associated with this finitude a longing for the infinite. Though finite, man needs the infinite to complete and unify his own being. His spirit has pathetically outgrown his flesh, even his Utopian flesh. That is the mystery and paradox of our natures. It is obvious enough that this need should be felt most poignantly in moments of weakness and failure. Men drowning, clutch even at straws. The real test of our strange need will come when we are prosperous, not as in the past, for then it was but natural and prudent to be on the safe side, but when we

are permanently prosperous, when we safely arrive in Utopia; or if that arrival seems dubious—as it assuredly is, all wild fancies to the contrary notwithstanding—then when we dream, as assuredly we now do dream, that we are on the way to Utopia. . . The good was defined as the increment of psychic being which constitutes the actualization of a potentiality. . . . If it is true that we have a need or potentiality for contact with the infinite, then the actuality of such contact should be a tremendous thing, an infinite addition to what there is of us. Why should anyone refuse it, if it were really possible to have it? One might indeed, in times of good fortune, forget it; one might even allow the instinct of it to atrophy through disuse and neglect, and cease to care for aught but finite goods so long as they are supplied in plenty. But could anyone deny that the loss would be real and, indeed, more terribly real if the very desire itself were lost and not merely the fulfilment of it? The self would have actually been diminished in its possible substance, something would have dropped out of the prospect and that something the infinite. If we were right in pitying the egoist for lacking sympathies and being so small in that very thing that he was exclusively concerned for, namely, his own self, is not the same sort of pity to be given to the atheist who, having the opportunity to enlarge his own life by contact with the infinite, neglected that opportunity? Not that anything would happen to him—his tragedy would consist in just that—in the fact that nothing would happen to him. He would keep right on being himself, but nothing more. He would have lost nothing that he had, only something that he could have had—an infinite something. . . For though life may lose all its negations and its evils, so long as life continues as life, it will never lose its yearning to be more than it is. The Promethean God, unlike the old God of evil tradition, would be life-affirming, not life-negating; he would not pull us back from our interests and recall us from the world. We should be lifted up and carried forward, as by a wave, further into the world and its life than

before, our interests broadened and deepened and our souls miraculously quickened" (*Belief Unbound,* pp. 95f.).

IV. The irreligious attitude produces the false sense of emancipation.

What happens to a life when faith in God goes out and when faith in all that God means dies in a man's heart? The answer is, Despair settles down upon man. It is God that gives life meaning and hope. When faith in God goes, faith in the meaning and value of life goes. As William Wood Krutch says, "there is no reason to suppose that [a man's] life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." Mr. Krutch is not only convinced, in his own mind, that we can not believe in God, but also that the scientific view of the world robs it of all values and destroys the basis of moral idealism and hope. So, we are left in a world in which there is no hope, no meaning, no adequate satisfaction. "We have grown used," he says, " . . to a Godless universe, but we are not yet accustomed to one which is loveless as well and only when we have so become shall we realize what atheism really means." If God goes, the worth of man goes; love goes; goodness goes; hope goes. Only physics and chemistry are left and they cannot give us love and worth and hope. Krutch doubts whether man will prove equal to the burden of the despair and pessimism which the loss of faith in God and values and the worth of life lays upon him. Life seems to promise man and demand of him more than it is able to give—unless there is a God to explain man's longings and hopes and satisfy them.

And yet there are some who speak of *emancipation* from belief in God and religion. Emancipation from what? If one has believed in a God of no value and a religion that is not life-furthering, then to cease believing in them means emancipation. But if there is a moral God and accordingly a religion that furthers moral values, then loss of faith means loss of hope and zest in life. That is no emancipa-

tion. That is enslavement to despair, fear, death. It is false emancipation that comes from giving up God, religion, ideals. One gives up also hope, peace, endeavor, assurance of the validity of love and the possibility of having what the soul of man cries out for—truth, beauty, goodness, love.

A student is reported to have said he never felt comfortable and free in a church, but did feel so in a scientific laboratory. Free from what? Free from the love of man and God? Free from the hope of achieving all values and the integration of his personality? Free even from the assurance that there is a ground and guarantee of the scientific truth he seeks to discover in the laboratory? In all probability, the church he did not feel free in was one in which highly speculative dogmas were propounded as if they were of infallible authority, and one which was not concerned with the search of scientific truth and its application to life in the interests of richer and better men, to say nothing of its responsibility for propagating love and understanding and moral integrity. Religion is man's assurance that he can be more than he is now, that he can find a greater good, a greater life, a greater happiness. Only in faith in God can he find true freedom, true emancipation from all fears and limitations.

V. Religion is the affirmation of life and the achievement of its wholeness and richness.

Did Jesus not say that he had come that men might have life, true, abundant, even eternal life? And did he not set it forth in his own life? So long as man lives, knows himself, and is aware of some of his possibilities, so long will religion live, for religion is the affirmation of life and its infinite possibilities, not the negation and impoverishment of life.

This leads us to ask what men live by. What is it that brings life to men?

The great Plato said men live by Truth, Beauty and Goodness. Men generally, when they think, accept this as

true. A good Harvard teacher, Richard Cabot, wrote a book some time ago (*What Men Live By*) in which he said that men live by work, play, love, worship. A great preacher has added that we live by science, art, music, beauty, faith, hope, love, loyalty. Do you think man will ever give up these things or get beyond the desire and the need of them? Well, so long as men seek these things and live by them, so long and so far will they be religious, for these are the things that enrich life, grow souls; and these are the things God mediates to men. Also these things mediate God to men.

Religion is not the acquisition and conservation of one value solely, or of life or the soul apart from values, for values are the nourishment of the soul and the appreciations and laws of God's nature. Religion is the conservation and enhancement of all values in a harmonious way, and especially of human personality *as a whole,* with its capacities and longings for truth, beauty, goodness, love, and fellowship with God. "This world is a vale of soul-making," said the poet Keats, echoing Jesus' grand conception that God seeks to bring life to men and that religion is the process of redeeming, conserving, enhancing, and enriching life. The aim of religion is to achieve wholeness (the root meaning of *holiness*)—wholeness of character and unity with the order in which one lives, human and super-human.

This means that religion is linked with the entirety of human experience, intellectual, emotional, volitional; scientific, cultural, aesthetic, moral, social. It seeks to make life whole by adjusting the whole man to the whole universe. This means the integration of man's interests and achievements. "Everywhere throughout conscious experience, therefore, there exists a real wholeness of character—a true unity of nature" [on the other hand, any infraction of this unity gives rise to some form of mental disorder or moral malady]; "and we obtain the most adequate and at the same time the most comprehensive definition of religion, I believe, by regarding it as the response or attitude

of humanity when this response is taken as being an *explicit unity* or real whole, to the universe, likewise taken as a whole. . . Is the man (we must ask) at any moment and in any way acting as an organic whole? Is he more or less explicitly expressing his *whole* nature in some manner or other, in his attitude and relation to his universe?" (J. E. Turner, *Essentials in the Development of Religion,* pp. 32f.).

Of course men have often misconceived of religion, thinking it to be a life-impoverishing and life-denying thing. Nietzche was one who misunderstood Christianity when he turned with bitterly vituperous condemnation against it—then, taught the *superman!* Is not the truly religious man, the genuine Christian, the true superman, a man with rich life and true power?

There is relatively little need of being apologetic about religion and fearful lest it die out among men. The thing to be fearful about is whether people are really desirous of life, true life, rich life, and whether religion is rightly conceived and made to function so as to enhance life.

In the bottom of their hearts men want life and those things which only God and Jesus can give to men. How men individually and as nations need what Jesus and God as Jesus conceived him can give them—a sense of the worth of the soul, of every soul, and its infinite possibilities; love for God and man and a worldwide brotherhood of men living in peace and pursuing truth through science and philosophy; beauty in all its forms; love in its variety and joy; and every quality of goodness of the soul; and joyful fellowship with God.

Jesus Christ Exalted.

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It is quite customary in these days, and has been so in many periods of the history of the Christian church, to dwell on the humiliation of the Son of God. There is reason for this attitude, for his life on this earth accomplished the eternal purpose of God in the redemption of mankind; his incarnation was the full and perfect revelation of God; his life and teachings set new standards and opened new possibilities in the moral life of mankind; and his death and resurrection made possible the reconciliation of God and man through pardon and cleansing from sin. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). But on the other hand the return of the eternal Son of God to his former glory with his Father receives so little attention, or is so vaguely assumed, that it makes only slight impression on the thought and feeling of the church at large. A considerable proportion of Christian people make the events of Calvary and the cross the center of all their thoughts of Christ, though called briefly by the celebration of Easter to the fact of his resurrection. As to his ascension and present majestic position and power on the throne of the universe, the idea is foreign to their system of belief. Yet the importance of his present relation to the kingdom of God on earth, and of his activity in behalf of every living, trusting Christian cannot be too fully enunciated or too strongly emphasized.

That Jesus looked forward with joyful anticipation to the full accomplishment of his mission on earth and to his ascension to the throne of his Father is evident from many of his sayings. Among others, consider his words on these occasions. After he had fed the five thousand by the Sea of Galilee, he returned to Capernaum and there taught the people the important, but to them puzzling, truth that he was the bread of life sent down from heaven. Many of his disciples said: "This is a hard saying; who can hear it?" To

which Jesus answered: "Doth this offend you? What and if ye shall see the Son of man ascending up where he was before?" (John VI:60-62).

To some of the Jews at the Feast of Tabernacles he said: "Yet a little while am I with you, and then I go unto him that sent me" (John VII:33).

The long discourse on the night before Jesus' crucifixion was largely an answer to Peter's question: "Lord, whither goest thou?" The sympathy and kindness manifest in the method of our Lord's reply seems to have hidden from them the distressing fact of his early departure, for he needed to repeat a number of times the statement that he was going to his Father. Finally he said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Then only did they seem to understand the force of his answer, for they responded at once: "Lo, now speakest thou plainly, and speakest no proverb" (John XIII:36; XIV:12, 28; XVI:7, 10, 28).

The urgent longing to have his former glory restored is prominent in the final prayer with his disciples as he communes with his Father, saying: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:—And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—And now I am no more in the world, and I come to thee.—Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John XVII:1, 5, 11, 24).

Again after his resurrection the desire for his heavenly home, now so much nearer realization, is evident in two incidents. He revealed himself early at the empty tomb to Mary Magdalene, and after checking her joyous gesture he gave her a message: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John XX:17).

The same evening he walked with two of his disciples to Emmaus. They answer his inquiry about their sadness. He remarks on their slowness to believe the prophets, and adds: "'Ought not Christ to have suffered these things, and to enter into his glory?" (Luke XXIV:26).

No finite mind, human or angelic, can fathom the depth of meaning in these many expressions of the Eternal Son of God as he looked forward to the welcome awaiting him in the infinite love of the Father of Glory, the Lord God Almighty. It is beautifully contained in the inspired words: "The joy that was set before him" (Heb. XII:2).

The fact of his ascension to heaven is recorded in the New Testament in the simplest, unadorned language, without any effort to impress the reader with the importance or magnitude of the event. Mark's account says: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Ch. XVI:19). Luke adds more particulars: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy" (Ch. XXIV:50-52). Modern writers point out the significance of the ascension as related to the physical laws of the universe. A well-known author gives us the following: "His body . . begins to rise! No wing, no hand, no chariot of fire! Upward it moves by its own power; and in that single action commands the homage of earth: for our globe has no law so universal and irreversible as that whereby it binds down all ponderous bodies to its surface. Here this law gives way, and thereby the whole mass of the globe yields to the power of Christ. The placid movement of that body, up from the surface of earth into the heights of the sky, is an open act of sovereignty over the highest physical law; whereby Christ 'manifested forth his glory,' as Lord and Maker of all physical laws" (Arthur, Tongue of Fire).

In the first chapter of the Acts of the Apostles it is further stated that two angelic visitors appeared to the apostles, and revealed the fact that Jesus would return, saying: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here was immediate confirmation from the world of spirits that Jesus had indeed gone into heaven. Here also is an intimation that just as he was attended by hosts of angels at his coming to earth when his birth at Bethlehem was announced to the shepherds, so the prophetic description in Psalm XXIV of his triumphal entry into the Celestial Capital was fulfilled at the time of his ascension.

"Lift up your heads, O ye gates; and be ye lifted up,
ye everlasting doors: and the King of Glory will
come in.
Who is the King of Glory?
Jehovah strong and mighty, Jehovah mighty in battle.
Lift up your heads, O ye gates; yea, lift them up,
ye everlasting doors: and the King of Glory will
come in.
Who is this King of Glory?
Jehovah of Hosts, he is the King of Glory" (Amer. Rev.).

If the prophecy was fulfilled to any degree in Old Jerusalem, how much more magnificently was it enacted when the victorious King, returning to his throne, was received and welcomed by the rejoicing hosts of heaven's angels? "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us" (Heb. IX:24). The Son of God "being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). "Wherefore God also hath highly exalted him, and given him the name which is above every name: that at the name of Jesus every knee should bow, of

things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. II:9-11).

Thus in accordance with his sayings to the Jews and to his apostles Jesus Christ ascended up where he was before, he returned to his Father. Thus he entered into his glory and his desire was attained as expressed in that intense prayer: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"Our Lord is risen from the dead;
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky;
There his triumphal chariot waits,
And angels chant the solemn lay: or,
'Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!'

" 'Loose all your bars of massy light,
And wide unfold the ethereal scene;
He claims these mansions as his right;
Receive the King of Glory in!'
'Who is the King of glory? Who?'
'The Lord, that all our foes o'ercame;
The world, sin, death and hell o'erthrew;
And Jesus is the Conqueror's name!'

"Lo his triumphal chariot waits,
And angels chant the solemn lay:
'Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!'
'Who is the King of glory? Who?'
'The Lord, of glorious power possessed;
The King of saints and angels too;
God over all, forever blest!' "

(Charles Wesley)

"Because I Go Unto My Father"

The exaltation of Jesus Christ is referred to and enlarged on throughout the Scriptures of the Old and New Testaments in respect to two great functions or offices, those of King and High Priest. The limits of space forbid a discussion of both at this time, so attention will be confined to the High Priesthood of Christ.

Reference has already been made to the recurrence of the answer made by Jesus to the question of Peter: "Lord, whither goest thou?" Two forms of the answer are suggestive of the necessity of his departure and of its important relation to the divine purpose of human redemption. In one he said: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; *because I go unto my Father*" (John XIV:12). The second is more definite, but was no easier for the apostles to grasp at that time: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John XVI:7).

The question at once arises: What connection was there between his departure from earth and the future works of his disciples? Would it not be reasonable to suppose that his bodily presence among them would give greater guarantee of their success? Or again: Why was it expedient that he should go in order to send the Holy Spirit? Could he not do for his disciples all that the Holy Spirit could do? Such questions might have troubled the minds of those early followers without finding an immediate solution, but the history of the church and the larger revelation of Christian truth, as contained in the later writings of the New Testament, give us grounds for a comprehensive understanding of what the Saviour meant in these and similar sayings. By his return to heaven and by taking his place at the right hand of God the Father, he entered on the great office of

sole Mediator between God and man, thus fulfilling the promises made at the beginning in the garden of Eden, and repeated more fully to patriarchs and prophets in later ages. All the sacrifices and types ordained by God in early worship, and especially the spiritual lessons of the Hebrew ceremonial law foreshadowed the necessity of an atoning Mediator, and were fulfilled in the life, death, resurrection and ascension of Christ. All the purposes and provisions of grace for the redemption of mankind were not complete till Jesus Christ sat on his throne, and till the Holy Spirit was sent to the hearts of God's believing people.

[Reasons in individual and group psychology must also be considered.—Editor].

It will be interesting now to find by a few comparisons how Old and New Testaments agree in teaching the importance of Christ's exaltation to the office of Mediator.

The Old Testament records that from earliest times men offered sacrifices in their approach to God, and in the Hebrew system of worship the purpose and meaning of different offerings are explained. In this system also is shown the place and function of the High Priest, who according to the New Testament was a type of Christ. In the first place he offered the sacrifices necessary to the atonement for sin, and in the second place he acted as Mediator between the people and God (Leviticus XVI). Every particular in the procedure was significant in showing the defilement of sin and the means appointed by God for its propitiation. No less significant was the position of the altar of sacrifice before the door of the Tabernacle, and the division of the Tabernacle into two parts, the Holy Place and the Holy of Holies. The people burdened with sin brought their sacrifices to the altar, but could not draw nearer to God, the priests performed the necessary services in the Holy place, but the High Priest alone, carrying the blood of sacrifice, entered the Holy of Holies on the Day of Atonement to

make atonement for the people. There the presence of God was manifest by means of the Shekinah. These symbolic ceremonies were repeated year after year until they were fulfilled in the work and person of the Son of God, our Great High Priest. When he offered the perfect sacrifice on Calvary, the vail of the Temple was rent, and he became himself the way to the Father.

May we not suppose that Jesus had the purpose of all this age-old symbolism before his mind when he said to his Father: "I have finished the work which thou gavest me to do"? And a few hours later when the offering of himself was accomplished, he cried from the cross: "It is finished," and access for man to God was achieved once for all.

No words can so fully and adequately express the greatness of the High Priesthood of Christ as the words found in the Epistle to the Hebrews referring particularly to his sacrifice: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Ch. VII:26, 27). "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? . . . For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Ch. IX:11-14, 24).

Responsive to this glorious truth Charles Wesley sang:

"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears:
Before the throne my Surety stands,
My name is written on his hands.

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, O forgive,' they cry,
'Nor let that ransomed sinner die!'"

This sacrifice of Christ was perfect. It was sufficient for the redemption of all mankind, it did not need repetition, but was adequate for all time, consequently it removed forever the need of any and all other sacrifices and condemned them as an offence against God. Hear the words of the Apostle John: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also *for the sins of the whole world*" (1 John II:2). And Paul wrote: "For all have sinned, and come short of the glory of God; being justified freely by his grace *through the redemption that is in Christ Jesus*" (Rom. III:23, 24). Again the Epistle to the Hebrews: "But now once in the end of the world hath (Christ) appeared to put away sin by the sacrifice of himself . . But this man, after he had offered *one sacrifice for sin forever,* sat down on the right hand of God" (Chap. IX:26; X:12).

Now by virtue of this perfect sacrifice, Christ Jesus, the only begotten Son of God, being seated at the right hand of his Father, is constituted the sufficient and only Mediator between man and God. In him were fulfilled all that was taught and promised through the types and prophecies of former ages. In him was completed the great plan of redemption to which Paul refers as "the mystery, which was

kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. XVI:25-26). In this accomplishment God showed his unfailing faithfulness and his determination to bring to pass all that he had planned in infinite love. Though it required ages through all the changing conditions of human history, still he did not turn aside or fail till Christ Jesus was "made an high priest forever after the order of Melchisedek." "One day is with the Lord as a thousand years, and a thousand years as one day."

Reference may now be made again to the words of Jesus in reply to Peter's question: "Lord, whither goest thou?" He stated that the "greater works" to be wrought by the apostles would be conditioned on his departure to his Father, as would also the coming of the Holy Spirit, the Comforter. How quickly and how wonderfully the latter came to pass was made manifest to the multitudes in Jerusalem on the day of Pentecost. The disciples, up to that time filled with fear in the Upper Room, were then filled with the Holy Ghost and went out boldly to make known the wonderful works of God.

As far as the present study requires, it will be sufficient to suggest that this Pentecost was the beginning of the "greater works" to which Jesus referred. His personal mission had been "to the lost sheep of the house of Israel" (Matt. XV:24). But to his apostles he gave commission to go and evangelize the whole world. The words of that commission, spoken when Jesus was within a few weeks ascending to take his place of authority on the throne, reveal the secret and source of these "greater works": "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations . . and lo, I am with you alway, even unto the end of the world" (Matt. XXVIII:18-20).

Thus the apostles and all Christian workers since have had the abiding presence of Jesus Christ through the gift of

his Holy Spirit and have gone out in his strength to proclaim the good news of Salvation and to bring this world to his feet.

"Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

None Other Name

Finally the exaltation of Jesus Christ to be sole Mediator between man and God has made him the centre of all acceptable worship. He alone has made satisfactory propitiation for sin, he also was able to offer a sacrifice sufficient to atone for all mankind, he alone has been accepted by God the Father and placed at his right hand on the throne of the universe, and he alone has the right to open the way to the Father for any suppliant sinner.

On the human side, man lost but redeemed comes to God through his Redeemer. Man unworthy on his own account is presented to God by the Mediator. Man the sinner, for whose sins atonement has been made by Christ, is accepted by God for the sake of the atonement. Man the guilty, for whom intercession is made by the Advocate, Jesus Christ the righteous, is pardoned, restored to favor, and is born again into the family of God.

It is no wonder then that Peter, moved by the Holy Spirit, spoke so fearlessly before the Council in Jerusalem, saying: "There is none other name under heaven given among men, whereby we must be saved" (Acts IV:12). And later words of the apostles contain the same universal truth: "There is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (I Tim. II:5, 6). "Wherefore he is able also to save them to the uttermost that come unto God *by him*, seeing he ever liveth to make intercession for them" (Heb. VII:25). And, to quote words used before:

"Wherefore God also hath highly exalted him, and given him the name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. II:9-11). "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life *through his name*" (John XX:31).

Jesus himself pressed the same truth on the Jews when he said: "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John V:22, 23). And to his apostles he made very clear the efficacy of his name when praying to the Father. It would be needless to quote the many sayings in which he conditioned the answer of prayer on the use of his name. Take one for example: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name* he will give it you" (John XVI:23). Compare also John XIV:13,14; XV:16; XVI:26.

But the strongest and most universal statement of Jesus in which he announced without possibility of misunderstanding the unique position which he occupied between man and God, as sole Mediator, is found in the familiar words: "I am the way, the truth, and the life: *No man cometh unto the Father, but by Me*" (John XIV:6). What hope of acceptance or favor can any man entertain who ventures to approach God without acknowledging the mediation of his Son, the Lord Jesus Christ? To reject the merits of his life, his death, his resurrection and his all-comprehensive redemption, and to dishonor him by such rejection, is but to dishonor God and to bring judgment instead of blessing on the person so offending. An equal offense is attributable to those who would approach God through any substitute

for Jesus Christ, whether it be an idol of heathen religions or the more insidious symbols of Christian imagination and teaching in times past or present. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

The cardinal truths of this article are beautifully set forth in verse by John Bakewell:

"Paschal Lamb, by God appointed,
All our sins on thee were laid:
By almighty love anointed,
Thou hast full atonement made.
All thy people are forgiven
Through the virtue of thy blood;
Opened is the gate of heaven;
Peace is made 'twixt man and God.

"Jesus, hail! enthroned in glory,
There forever to abide;
All the heavenly hosts adore thee,
Seated at the Father's side:
There for sinners thou art pleading;
There thou dost our place prepare:
Ever for us interceding,
Till in glory we appear."

In conclusion, let those who desire maturity in Christian life and thought ponder on the Scriptural truths here presented. Jesus Christ is no longer dwelling among the scenes of his humiliation. He has left behind him the cross and the empty tomb. He has ascended into heaven. He has sent another Comforter to his people. He has taken his place on his Father's throne as Mediator and Advocate to present on behalf of lost humanity the merits of his sacrifice, ever living to intercede for all that come unto God by him. "Having therefore, brethren, boldness to enter into

the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebr. X:19-22). "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto *the throne of grace,* that we may obtain mercy, and find grace to help in time of need" (Hebr. IV:15, 16).

The Theology of Tomorrow.

By H. C. Goerner

The question uppermost in the mind of every man who is following the trends of the times in theology is: "What will be the theology of tomorrow?". That there is to be a "New Theology" is generally assumed. What its form and content will be is problematical. Which of the several diverse tendencies will become dominant and win the privilege and task of giving unity and characteristic identity to the emerging system of Christian thought? Will Christianity become universally Barthian? Or will we all follow the English theologians as they ponderously "muddle through" to some new and satisfying world-view? Or will American liberalism so assert itself and vindicate its principles as to win the role of pioneer in new theological era?

Each of the above alternatives has its champions. The informed reader will recall at once recent books or articles which confidently affirm or wishfully opine that the course of Christian theology will be determined by one or another of these present vital movements. There are, in addition, other currents and trends, movements and schools, none of which lacks its exponent who expectantly waits for all the world to come his way.

To one who seeks to view the situation objectively, it seems obvious that the claims and counter-claims of the various contemporary schools of theology cancel each other. There is a mutual doctrinal exclusiveness which is at once the strength and the fatal weakness of each vigorous group. Each school owes its existence and vitality to a dogmatic emphasis upon some one aspect of truth which automatically eliminates it as the molder of a new theology universally acceptable to Christians of the next generation. The American liberal can easily uncover the rational weakness of Barthianism and of other Continental theologies. What he cannot do is harmonize those elements of the Continental theology which he is forced to admire and partially to accept with the most distinctive elements of his own theology,

which he either cannot or will not drastically revise. Similarly, the Barthian is capable of pronouncing a telling indictment against the characteristic faults of both American and English liberalism. He is, however, incapable of fitting into his own system certain obvious values which inhere in the liberal position. By their mutual contradictiousness both Continental, and liberal American, and to a less degree British, theologians disqualify themselves as the logical and probable formative agents of the next great system of Christian theology.

It is not alone the palpable fact of inherent fractional dogmatism in each of the existing forms of theology that seems to preclude the possibility that any one stream of thought will become so dominant as to give the direction and characteristic color to the theology of tomorrow. A strong additional consideration is that, historically speaking, it does not happen that way! Out of a period of theological transition, in which two or more different thought-systems are in conflict, one system almost never emerges unchanged as the victor. The outcome is usually in the nature of a compromise, with any dominant trend so altered by its adjustments to the truths contained in the contrary trends as to have become something different itself.

Furthermore, it is never a theological system, as such, calmly and deliberately conceived in the mind of some thinker, which gives direction to the main body of Christian thought. Not staid theologians, but great spiritual movements determine the course of Christianity. What is required today to save the Church and to enable the Church to save the world is a powerful new spiritual movement within Christendom. This spiritual movement will not be generated by a new theology. It will come and create its own theology. History will bear this out; spiritual revivals are not caused by theologians, but theologians are begotten by spiritual revivals. When spiritual rebirth of the Christian faith comes, it will produce its theologians, whose task will be to give rational formulation to the content of the religious experience incident to the revival.

If there is to be a "New Theology" which deserves to be capitalized it must come in this way. It will not be born in the mind of some philosopher and thence passed down through other philosophers and teachers until finally it reaches the lay masses, to be avidly seized upon and incorporated into life. It will be born of the Spirit in living form amongst the masses, and only as a delayed step in the process will it be given rational form and passed back to the laity for mental assimilation.

There are many indications that such a revival is on the way. Into that matter we shall not go, save to say, first, that if revival does not come, Christianity cannot survive in the modern world; and, second, that when it comes it will be different from any previous revival, with less of emotional excess, more of social passion, less froth and more depth. The question with which we are here concerned is the probable content of the new theology which will be given vital form by the spiritual awakening.

There is every reason to expect that this new theology will be neither Barthianism, nor liberalism, nor the formulation of any existing school. It will be composite in content, synoptic; not synthetic, nor syncretistic, but synoptic. There are elements of value in all the main branches of Christian thought, else they would have perished long ago. The new theology will preserve these various aspects of truth, not by an artificial eclecticism, but within a new, larger framework which has room for all and which vitally relates elements that previously appeared to be contradictory. Just what the great, unifying, architectonic pattern will be no one can now say. Finding that framework is the primary task of the theologian. The man who first discovers it (or to whom it is first revealed) will be the great theologian of the twentieth century, if he can so state it that others can understand it and be gripped by it. The probability is that, with the coming of a new wave of spiritual vitality within Christianity, many men will see it and strive to express it almost simultaneously.

The comprehensive frame of reference is still undiscerned, but some of the elements which will find their places within the vital system seem obvious. Every living branch of current Christianity will make its contribution. Traditional supernaturalism, which is so often ignored by the philosophers, is still the working thought form of a vast body in Christendom, and will make important contributions. The Continental theologies have re-emphasized valuable and greatly needed truths which must be given their place in the new thought. And liberalism, somewhat chastened in spirit, will furnish rich additions to the total body of truth.

1. From traditional supernaturalism the new theology will take many terms expressing spiritual realities. Terms such as Sin, Salvation, Grace, Reconciliation, and Atonement, which have been largely rejected by liberalism, because considered threadbare, will be re-introduced as indispensable symbols of religious actualities. They will retain something of their historical content, but will be infused with new meanings growing out of fresh experiences. It will then be discovered that these new meanings are inherent in the terms themselves, and that only traditionalism in interpretation had obscured the vital nature of the experiences which the terms symbolized. It will become possible for the intelligent Christian to read the Bible with fresh interest and new understanding, and to state his faith in the terminology of historical theology without diminution of its vitality or rationality, all because these terms are restored to usage and refilled with meaning.

2. From the Continental theologies the new theology will derive a wholesome emphasis upon the holiness of God and the humble estate of man, balanced, however, by a frank recognition of the innate worth of personality and the actual glory of the redeemed human soul. It will confirm the dialectical insistence upon the inability of reason to furnish the actual materials of religious knowledge, but will recognize the function of reason in testing and systematizing the materials which come from various primary sources. It will affirm the paradoxical nature of Christian truth, but

will seek to show the rational nature of the paradox by an explanation of the higher synthesis in which the contradictory elements are resolved. Thus the basic truths which make "neosupernaturalism" a wholesome corrective to liberalism will be preserved, but the radical elements which constitute a reactionary swing in the other direction will be eliminated or equalized.

3. From liberalism the new theology will carry over the scientific method, but with the clear-eyed recognition that it is a method only, and not a philosophy of a religion in its own right; and that as a method it has quite definite limitations. It will accept the findings of sound Biblical criticism, but will not be misled by the most radical critics. It will see that the final result of criticism, when it stays within true scientific limits, leaves undiminished and essentially unchanged the major outlines of the historical Christian faith. The new theology will not be an attempt to *go back* to some past era, whether the first century or the Reformation period. Nor will it ignore the past, as though historical facts were of no importance. Rather, it will recognize that Christianity is a vital movement, rooted firmly in undeniable historic fact, but ever developing under the guidance of the Holy Spirit of God, who is the Spirit of the Living Christ.

Already these truths are becoming self-evident. The conservative is no longer wholly conservative, but sees and appreciates some truth in liberalism. The liberal, on his part, is sober and almost penitent, confessing that his liberalism tended to carry him too far from the traditional content of the Christian faith. The Barthian is in an awkward position between conservatism and liberalism, and himself must feel the anomalous nature of that position. Almost everyone can see some truth in the other's position. Still each clings to sacred truths which he will not relinquish, and yet cannot harmonize with the apparent truths on the other side. All wait for the synoptic vision. And, though the vision tarry, it will be worth the waiting.

Expository.

"Joel: God's Place in the World."

(Joel 1; 2:12-18a, 21-32)

By E. Norfleet Gardner, Dunn, N. C.

Joel 2:11b-23, "The Day of Jehovah is great and very terrible; and who can abide it? Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto Jehovah your God; for He is gracious and merciful, slow to anger, and abundant in loving kindness, and repenteth him of the evil."

The scholarly founder of Methodism, John Wesley, from a wide range of study remarked that he read the papers in order to find out how God was ruling the universe. Wesley's assumption would be challenged on many sides today. An earthquake killing thousands in South America; daily threatenings of force in international European affairs; the near removal from the map of a nation that for two years and a half has fought in deadly civil war; the herding into refugee camps of tens of thousands of homeless, starving Chinese, with armies of Japanese pushing relentlessly into the interior of their nation, so that millions must perish from hunger, disease and war—these are matters that are the inevitable outcome of human or natural forces, say many representatives of a popular philosophy of living. A recent international broadcast of the President of the United States summoned a vigorous support of three great possessions of our inheritance: religion, democracy and international good faith, all of which he declared were imperiled. Some have proclaimed a hearty approval of this as the word of a modern prophet. Others bitterly have denounced the stand of the President, indicating their opposition to what they would term meddling, and playing upon the credulities of religious people to use the sword in defence of the faith.

Is God after all concerned with the progress of the world to that extent that he may take a hand in the working out of its problems? Our answer to that question after all will be determined by our acceptance or rejection of

I. The Christian Philosophy of History.

The position of the Chief Executive was predicated on what we may and ought to attempt in making our world and country safe. It failed to suggest that there might be a divine interference, or even divine co-operation with man in the working out of the affairs of the world. Surely in its desire for effecting safeguards for the right of every individual to worship God without restraint the appeal is to be commended. Criticism, which has been raised, may easily point out that it is always fallacious to assume that men can wholly direct the affairs of the world and that it is eternally important to bear in mind what God may do with individuals and with nations. Let us welcome any turn made in sincerity by those in high places towards religion, but always bear in mind that Christianity involves more than human contending for the faith. We must recognize the providence of the Almighty in the world he has made.

History portrays two alternative views concerning society. H. P. Van Dusen has clearly set them forth in his work, "God in These Times" (pp. 101f). One is that men cannot do much in remedying conditions. The world must have its rottenness removed by some final day of judgment (this is hardly the "Day of Jehovah" of which Joel writes) when its trials and tribulations will end, and the reign of righteousness will be ushered in according to this theory. One is not born to set right any such distressing conditions. The other view is that a Christian society must slowly, perseveringly work toward the removal of evil conditions, towards the establishment of righteousness in the world, with the firm faith that ultimately a Christian order will be established.

This latter view is optimistic, and calls men to vigorous living. Its ideal was set forth a few weeks ago on the occasion when Honorable Frank Murphy took the oath of office as Attorney General of the United States. Prior to the ceremony he showed press correspondents a Bible given him by his mother when he graduated from grammar school in 1908, and read, he said, at least an hour every day since that time. Then he called attention to his favorite verses: Isa. 11:4-5—"But He shall judge the poor with justice and shall approve equity for the meek of the earth. And justice shall be the girdle of his loins; faith the girdle of his reins." Well did he comment: "It is a text I have always liked very much, and it is particularly appropriate in these days."

The nature of history is composite. There are some historians who would make us believe that all of value in the records of history is military, and who trace the triumphs and defeats of generals and nations. Others are certain that economic causes are both fundamental and determinative; while still others would assign the progress of the world to the dreams and visions of its seers. Too many have overlooked the place of ethical factors in the building up of nations and in their destruction, for no nation has attained enduring success unless there have been in its citizenship marks of integrity and idealism, whereas those world powers that have fallen have first lost their prestige because of moral corruption and decay.

Thus may it reasonably be said that the ultimate outcome of history is within God's control, and that no people may expect to keep a "place in the sun" unless that position is held by the maintenance of justice and faith. A warning to our own nation in its early days was sounded by one of the greatest Americans, Benjamin Franklin. Said he, in his old age: "The longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. . . We have been assured, sir, in the sacred writings that except the Lord build the house, they labor in vain that build it. I firmly believe this; and I also believe that without his

concurring aid we shall succeed in this political building no better than the builders of Babel; our project will be confounded and we shall become a reproach and a byword down to future ages."

It is this conviction that brings us to the definite stand that there can be no escape from the sovereignty of God in the universe. We may count ourselves fortunate mortals, sufficient unto the needs of our times; but, if we do so, we blindly close our eyes to the changing conditions which every year brings forward, and to the possibility of natural upheavals so changing our world that, unless we find God in them, we shall be helpless in emergencies, and destitute of spirit. Our *sine qua non* must be a belief in God's regnancy in history. Without that we shall come to grief.

II. Joel's Place in the Light of This Christian Philosophy of History.

From this interpretation of God's place in the world we proceed to inquire how the prophet fits into this scheme, and, in particular, how Joel is related to the theory. The ministry of the prophet of Israel, always based on the belief that God ruled the world, was one that emphasized the importance of obedience to his sovereignty, of the inevitable consequences of disobedience and rebellion, and of the rewards for those who recognized God. He was the interpreter of the will of the Lord for his generation, and lifted into closer fellowship with the Creator those who hearkened to his exhortation. There were times when his messages partook of the predictive element; but that generally was the outcome of his keen observances of sociological and moral conditions, and of the deep spiritual insight he possessed because of living in the light of God's real presence. Thus the prophets by their wisdom have furnished succeeding generations with eternal truths of life, as the early Christian Father, Athanasius, well declared: "For, indeed, it was not for the sake of the Jews alone that the prophets were

sent . . . but for the whole world they were a sacred school of knowledge concerning God and of spiritual life."

The messages of the Twelve were by no means the same. Hosea emphasized the enduring mercy and love of God: Micah called for the establishment of God's justice throughout the world. Joel delivered his brief prophecy especially for his own people, with little concern about God's relation to other nations. Jonah's teaching was that all the heathen were dear unto him, and objects of his fatherly concern. All of these were the representatives of God. Even their names sometimes indicated it: as Malachi, meaning "My messenger," and Joel, meaning "Jehovah is God."

The contents of the three chapters of Joel can be briefly stated; and it can readily be seen how they fit into the dealing of God with a nation. Four devastating swarms of locusts had swept over the country, leaving the land stripped, animals and people in dire suffering. Many descriptions of the dreadful attacks of swarms of locusts have been given. Those who witnessed the popular motion picture, "The Good Earth," will not soon forget the sensation of futility that came in seeing the advancing winged host, darkening the sky, and sounding like a relentless storm beating upon the air, until the locusts fell upon the grain that furnished the entire support of the families who labored in the fields, then flew away, leaving behind despoiled crops, poverty and starvation.

George Adam Smith describes a swarm of this sort he saw near the localities affected by the locusts of Joel's day. He writes: "We were enveloped by a noise, less like the whirring of wings than the rattle of hail or the crackling of bush on fire. Myriads upon myriads of locusts were about us, covering the ground, and shutting out the view in all directions. . . They sailed in unbroken lines, sometimes straight, sometimes wavy; and when they passed pushing through our caravan, they left almost no stragglers, except from the last battalion, and only the few dead which we had caught in our hands. After several minutes they were

again but a lustre on the air, and so melted away into some heavy clouds in the east."

In this way Judah had been devastated. The vineyards had been stripped of leaves and grapes: the fig-trees would not bear fruit: the pomegranates, palms and apple-trees, even all the trees of the fields had withered, not only losing their foilage, but probably revealing destruction that had come to the bark gnawed by the devouring plague (1:10-12). No wonder was it that the drunkards became sober, because the wine had been used up, and there was no hope for more (1:5). The priests, too, must mourn, girding themselves with sackcloth, because there could be no meal and wine for the usual offerings of the sanctuary (1:9, 13). They were to call a solemn fast, to summon people to humiliation and prayer. All were to come, from the old men to the babes brought in the arms of their mothers, supplicating Jehovah, lest the heathen deride them with the taunt, "Where is their God?"

This call to penitence divides the prophecy in the middle. The second part deals with God's answer to their cry. Deliverance from the terrifying plague will be followed by other harvests, which will restore prosperity for the nation. God will pour out His Spirit upon all groups within the nation. Moreover the "Day of Jehovah" is at hand. The nations of the world will be brought before his judgment-seat, tried, found wanting, and condemned. The avengers of the Almighty will bring dire punishment to the heathen enemies of the Lord, and the soil will again resume its fertile yield. This is the story related by the prophet as he faced the issue of his day, and assigned it to the working of Jehovah.

It cannot be said that Joel prophesied in a period of gross sinfulness. There is nothing in the book to indicate it. The people still offered their sacrifices; and the inability to supply the meal and drink-offerings was considered the height of their distress in the effects of the visitation of the locusts. The nation seemed to be sincere in its services, certainly

did not undertake them in a mere perfunctory manner. The failure thus to be able to continue the regular services seemed to represent a breaking of the fellowship they had with God. It indicated that after all something was lacking in their relationship to Jehovah; and on that account suffering was meted out.

There was one hope. God would hear his people, if they truly cried in penitence unto him. Did he not say, 'Turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and read your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in loving kindness, and repenteth him of the evil?" (2:13). Forgiveness would come, if they would indeed incline unto him.

Somewhat in that spirit does the aged widow of Dr. Sun-Yat-Sen, founder of the Chinese republic, kneel in the Baptist chapel at Macao, praying God's blessings upon her distraught nation, driven back before the forces of Japan. The Associated Press in a dispatch issued just before Christmas stated that the prayer of this intensely sincere and religious woman was: "I pray for China and the Chinese people. I pray for peace and understanding. China will find her own salvation when the Chinese people fully know themselves and God."

Like this ought a penitent prayer to be lifted up from the hearts of people of all nations of the world today. Certainly we in the United States need humbly to cry unto God:

"Lord of our life, and God of our salvation,
Star of our night and hope of every nation,
Hear and receive our humble supplication!
Be with thy people!

"Lord, thou canst help when earthly armor faileth,
Lord, thou canst save when deadly sin assaileth,
"Lord, o'er thy church nor death nor hell prevaileth:
Grant us thy peace!"

III. The Promise of the Outpouring of God's Spirit upon All Flesh.

The anecdote is told of one of the Reformation leaders that his wife found him morose one day, and expressed her regret to him that God was dead. Quickly he checked her comment by asking her why she felt that way, only to have her reply that he looked so woe-begone, she thought certainly the Ruler of the universe had died, and there was no hope.

Joel is set to disprove any theory that would intimate that the arm of the Lord was shortened, that he could not save, or his ear heavy, that he could not hear. He was not a Creator, who had left his world to run itself. Nor was he an absentee Lord, sometimes visiting it, but usually letting it run its own course. Certainly any idea of God being some holy principle, without personal acquaintance, feeling and power, was thoroughly foreign to his thinking. God was real, and would, and did reveal himself in nature and in humanity.

The one who had visited his people with calamity would yield to their entreaties, so full of tender mercy was his character, and visit them in glorious fashion. "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (2:28f). Pentecost was to be accepted as the fulfillment of Joel's prophecy, the proof that God indeed was sending his promised Spirit into the world, and had not deserted his people.

A hope for all men appears in this message. "Whosoever shall call on the name of Jehovah shall be delivered" (2:32). How like Jesus that sounds! "Him that cometh unto me I will in no wise cast out." "God so loved the world that whosoever believeth in him should not perish, but have everlasting life." Thus the inspired sweep of Joel's prophecy goes

beyond the people of Israel, to include in the boundless mercy of Jehovah all nations of the world.

His mercy does not stand alone, however. The wrath of God must descend in the "Day of Jehovah" upon those nations that refuse him. Their mistreatment of God's chosen people is to be met with severe judgment and disaster. It sounds like some inspired prophecy for this decade for those nations whose hand is turned against the Jew. The sin of Tyre and Sidon and Philistia is that they have despoiled God's temple both of its treasures of gold and silver, and of its boys and girls who woud have attended upon its ministrations, if they had not been sold into slavery. Egypt and Edom are to become a desolate wilderness because they have done violence to the children of Israel, and have shed their blood. Surely in the light of this indictment all nations ought to take care how they treat the people of God's heritage. We of America may do well to ponder, lest our minds be perverted from justice and kindness towards the Jews by the persistent propaganda that would impoverish them, and rob them of God-given rights and opportunities.

Instead, let us take fresh hope from the assurance of Joel that God will dwell among his people, for he closes the message with the declaration, "For Jehovah dwelleth in Zion" (3:21). To us, too, the promise is true. God is among his own, whether Jew or Gentile, American or European, Caucasian or Negro. This is the goal of prophecy. It is the realization of that glorious conception of the God of ancient days talking with Adam in the cool of the evening, walking with Enoch, and making covenant with Abraham. It is the source of strength for Elijah in the troublous days of Ahab's reign, for Jeremiah in the decline of Judah, for Ezekiel in the midst of a sorrowful nation in exile, for John the Baptist heralding the coming of the Lamb of God, and for the apostle on the isle of Patmos beholding the vision of the majestic Lord in the midst of his own. It remains our glorious hope, that God will always dwell among men whose hearts have been touched by his grace.

"For not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

"Thought answereth alone to thought
And Soul with soul hath kin;
The outward God he findeth not,
Who finds not God within.

"And if the vision come to thee
Revealed by inward sign,
Earth will be full of Deity
And with his glory shine!

"Thou shalt not want for company,
Nor pitch thy tent alone;
The Indwelling God will go with thee,
And show thee of his own."

(Hosmer: "The Indwelling God")

Bible Study and the Southwide Revival.

By Herschel H. Hobbs, Ph.D., Birmingham, Ala.

Southern Baptists are revival conscious. Never before in the writer's remembrance has there been such a widespread interest in a united evangelistic effort. Associational campaigns have been promoted, and even state campaigns are no longer novel enterprises. But a southwide and even worldwide revival movement is something new for the age in which we live. Bound up within it are limitless possibilities, and it is our privilege to have a part in realizing them.

Much has already been said from the pulpit and through the press concerning this movement. Plans have been suggested as to the procedure, and, to be sure, many of them have been excellent. Prayer and preaching and soul-winning have been stressed as essentials in any successful revival. No revival would be possible without them. However, it is the writer's firm conviction that the need is deeper, even, than these things. Not that they must not be included in the southwide simultaneous campaign, but we must realize that, in order to get our people to praying, in order to give power to our preaching, in order to set burning again the individual's passion for souls, we must, first of all, bring about a deepening of the spiritual life of the men and women whose names appear upon the membership rolls of our churches. There is no better way to do this than through a real course of Bible study.

A brief glance at some of the great revivals of history will substantiate this statement. The Bible is a manual of revivals in so far as it is a record of the successive efforts which were made by patriarchs and kings, by prophets and apostles, for the redemption and religious betterment of a sinning world. Our space does not permit a close study of these events. There are, however, three outstanding revivals of religion pointed out in the Scriptures, which we would note.

The first of these is recorded in II Kings 22 and 23. Following the reign of Hezekiah, Judah fell into idolatry. This continued until the time of the young king Josiah, when he, under the guidance of the aged high priest Jehoiada, brought about a gracious revival of religion. In the eighteenth year of his reign he repaired the temple, and in the process of this work the long-lost book of the law of Moses was discovered. When it was read before the king his heart was moved, and "he rent his clothes." In turn, the "book of the law" was read before the people, and they, together with the king, made a new covenant with God (II Kings 23:3ff.). Following this Josiah instituted widespread reformations, driving out the idolatrous priests and tearing down the places used in idol worship. The passover was kept on a scale and with an exactness not known since the days of the judges of Israel (II Kings 23:22).

This revival of religion was shortlived, because with the death of Josiah there followed a series of wicked rulers. The sins of the people finally brought on the Babylonian Captivity.

The next great wave of revival fervor came upon the return of the remnant from captivity. In 458 B. C. Ezra, a "ready scribe of the law of Moses" (Ezra 7:6), led a caravan from Babylon to Jerusalem. Upon his arrival there he found that heathen customs had crept in. This was seen in the intermarriage of Jews with their heathen neighbors. "The chosen nation was fast losing its peculiarity as a people separate from all others."[1]

Ezra set about the task of removing this danger, and within two months the work was accomplished (Ezra 9, 10). In 445 B. C. Nehemiah returned from Babylon with permission from Artaxerxes to rebuild the wall. "In the face of opposition within and without the city he pushed the wall to completion in fifty-two days (chapter 6)".[2]

We are indebted to Dr. John R. Sampey for a fine description of what followed. "The completion of the city wall put

[1] Sampey, **The Heart of the Old Testament,** p. 207.
[2] Sampey, **Op. cit.,** p. 209.

new hope and confidence into the hearts of the people of Jerusalem. They came together as one man into the broad place before the water gate, and requested Ezra the scribe to bring the book of the law of Moses and read to them.

"From a pulpit of wood Ezra read in the hearing of all the people from early morning until noon. All were attentive, both men and women and children old enough to understand. The Levites assisted in making the people understand what was read. *It was not a merely formal reading, but an effort to teach the people the meaning of God's Word.*[3] Soon the people were in tears; for they had not obeyed the commandments of Jehovah. Nehemiah and Ezra urged them rather to rejoice and make a feast, reminding them to send portions to those who had nothing.

"On the following day the people returned to hear the law again. When they heard the command to observe the feast of Tabernacles in the seventh month, they decided to obey the commandment at once, as it was the season of the feast. *Every day they returned for further study of the book of the law of God*[3] (Neh. 8).

"The revival culminated in a renewal of the covenant with Jehovah (Neh. 9, 10)."[4]

Thus we have here the accounts of two great revivals of religion as recorded in the Old Testament. In each case the central thing which brought about the awakening was the study of the Bible. Religious enthusiasm was at a low ebb. The Bible (for the law of Moses was their Bible) was brought forth and read and explained to the people. The results were that the people's hearts were quickened and a revival followed. The feasts, which had been neglected altogether or else observed halfheartedly, were again celebrated in the proper manner.[5] Finally, in each case, the people renewed their covenant with Jehovah.

[3] My own italics.

[4] Sampey, **Op. cit.**, pp. 209f. Cf. Beardsley, **History of American Revivals**, pp. 2ff.

[5] These feasts would correspond to our special revival periods today. Cf. Beardsley, **Op cit.**, p. 1.

When we turn to the New Testament we immediately think of Pentecost, a revival which to this day is the outstanding example of powerful preaching and soul-stirring evangelism. To this hour men are constantly praying for another Pentecost. In speaking of the inauguration of Christianity, Frank G. Beardsley says, "The ministry of Jesus together with the influence of his character upon the minds of his disciples had been a work preparatory to the inception of that movement which had for its object the evangelization of the world. But the disciples were not fully prepared for that work. They needed the enduement with power. The gift of power accompanied the advent of the Holy Spirit of Pentecost."[6] However, we must remember that the early disciples were not merely to sit and wait; they were to get themselves clothed with power. The usual rendering of Luke 24:49 does not clearly state the words of Jesus. The verb translated "be clothed" is an aorist middle (ἐνδύσησθε).[7] Dr. W. H. Davis points out that it is a *dynamic middle,* and should be translated "get yourselves clothed." This threw the matter back onto the disciples. To be sure, God sent his Holy Spirit, but the disciples had to prepare themselves in order to receive him. To this end they spent days in prayer and supplication.

However, in order to get a full picture of what actually occurred we must go back before this time. Jesus' entire ministry had been a preparation. He had taken raw recruits, and step by step had prepared them for their world task. Gradually, he had revealed himself to them always pointing out the mission and meaning of his death. Throughout his ministry he gave to them a clearer understanding of their Scriptures. Finally, after his resurrection we find Jesus appearing at intervals to his disciples, and on each occasion he sought to point out to them their world mission. On two different occasions, and perhaps at other times, he endeavored to open their minds concerning the Scriptures

[6] **Op. cit.,** p. 4.
[7] Robertson, **Word Pictures in the New Testament,** Vol. II, p. 297.

that relate to himself. In Luke's story of the appearance to the disciples on the road to Emmaus, Jesus tells his companions, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (24:25-27). Again, in Luke, we find that just a short while before his ascension Jesus appeared to the disciples. Of this appearance Luke says, "And he said unto them, These are my words which I spake unto you, how that all these things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written [see Hosea 6:2], that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations" (24:44-47). Peter's marvelous grasp of the meaning of the events around Pentecost, and the disciples' clear understanding of the death and resurrection of Jesus, all probably date back to these experiences which occurred during the forty days between the resurrection and the ascension of our Lord.

Thus again we see the teaching of God's Word occupying a central place in the generation of revival fires. Dr. Kirk, in speaking of the influence of Pentecost says: "The impulse of this revival continued to be felt through four (three) centuries, swelling like a wave of the sea, steadily onward, until the battle of the Milvian Bridge put the scepter in the hands of Constantine, and destroyed thus the power of Pagan persecution; and then the degree of Milan pronounced the religion of the cross the religion of the empire."[8]

But this did not insure perpetual spiritual power to Christendom. Gradually the night of spiritual darkness settled down upon the world. Voices of protest were raised against

[8] Kirk's **Revival Lectures,** p. 116, quoted by Beardsley, **Op. cit.,** p. 5.

the pagan ideas and corrupt practices which prevailed; but it was not until the Protestant Reformation that a mighty awakening occurred. The Reformation did not come without ardent preparation. The Crusades, resulting in the commercial expansion of Europe and the revival of learning, played a vital part. Great preaching by such men as Wyclif, Hus, and Savonarola, had a central place. But certainly along with all the other forces which produced the Reformation, we must include the revival of interest in the Bible. Says John W. Moncrief, "Thus we can say that the Italian Renaissance helped the Christian Reformation; *constructively* by giving the Bible to the cultivated classes in the original languages—the Old Testament largely through the work of Reuchlin and the New Testament mainly through the great scholarship of Erasmus . . . ."[9] Speaking of the work of Wyclif, Moncrief says, "Through his English translation of the Bible he sends a thrill of new life through all England."[10] No longer was it necessary for the people to stand in line for hours in order to be allowed a few moments in which to read hurriedly from the Bible which was chained to the desk; every plowman in England could have ready access to his own Bible. The printing press was devoting itself to the diffusion of knowledge, and everywhere the Bible was being made available.

Thus we see again the important part the study of the Bible played in a revival of true religion. Other instances could be cited, but we pass on to consider the meaning of all this for our present-day task.

What will a program of real Bible study and Bible preaching do for our people? In what ways will it help to bring the revival of religion which we so desire? As this writer sees it, it will do at least six things. First of all, it will create in our own people a sense of their own sins. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king com-

[9] **A Short History of the Christian Church,** p. 291.
[10] **Op. cit.,** p. 273.

manded Hilkiah the priest . . . . Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us . . . " (II Kings 22:11-13). In the account of the revival under Ezra and Nehemiah is found an extended confession of sin on the part of the priests and Levites for themselves and for the people (Nehemiah 9). It is generally agreed that the great need of the present hour is for the people who are called by Christ's name to humble themselves and to pray and to seek God's face and to turn from their wicked ways. When God's people can see themselves in the light of God's revealed Word, then a wave of repentance on the part of Christian men and women can be expected. The best way to get men to see their own sins is to bring them face to face with God's plan for his people.

Second, Bible study will help to bring about a deepening of the spiritual life of our people. Closely allied to the conviction of sinful men is their confession of that sin, and then an effort to turn from it. In the cases cited great waves of repentance came as a result of enlightenment. We are reminded that Josiah sent his priests to inquire of the Lord concerning God's will for them. When it was made known, the king and his people made a "covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant" (II Kings 23:3). Surely, nothing is more needed today than just such a turning as this. We can expect it only when we have instructed men as to how they should live.

Third, a program of Bible study will result in a deeper concern for the lost. Until our people become burdened about the unsaved, our efforts are going to be small. Just as Josiah became concerned about his people, so must our church members become burdened for the lost men and

women and children about our churches. Many of our people have come to feel that the word "lost" belongs only in the preacher's vocabulary, and that only when he is in the pulpit. They must be brought to realize that all men are lost without Christ, and that all Christians are to tell them about the Saviour. As Baptists we claim to be a people of the Bible. And yet, many of our so-called "orthodox" churches are very "unorthodox." They do not baptize infants; neither do they practice any mode of baptism other than immersion. However, according to Doctor E. P. Alldredge, in 1937 there were 6,365 churches out of a total of 24,844 which did not report a single baptism. And there were 1,672 additional churches reporting only one baptism each. This great host of churches, over twenty-five percent of our Southern Baptist constituency, are unorthodox concerning the greatest matter in the Bible—the winning of the lost to Christ. To be sure, the study of God's Word would not remedy every situation, but it would certainly point out to Christian people the great need of winning the lost to our Saviour.

Fourth, an extensive wave of intensive Bible study would center the preacher's message upon the Bible. In a world of "itching ears" it is a great temptation to stray from the use of God's Word as the basis for our preaching. Great revivals of religion have been centered about great Bible preaching. A. E. Garvie, in discussing the great temptation on the part of the fourth century preachers to neglect Bible preaching in an effort to court popularity, says that "one of the greatest safeguards against this peril was the close connection still maintained between the reading of the Scriptures and the sermon . . . the moral and religious wealth of the Scriptures preserved Christian preaching from the artificiality and futility into which it might have fallen."[11] There is a tendency in some quarters today to feel that our people are not interested in the Bible and its message. We do not feel that this is true. The writer's experience, as brief

[11] **The Christian Preacher,** pp. 77f.

as it is, leads him to feel that people do want Bible preaching and teaching. The more they know of the Bible the more is this true. In the church of which the writer is pastor, we are conducting a weekly Bible study. We began with Genesis and plan to go through Revelation. The hunger in the hearts of our people for such a program is seen in the fact that we have on an average of between two hundred and two hundred and fifty present for each lesson. If our pastors and people are engaged in constant Bible study, the result will be twofold: the pastor will be drawn more closely to God's Word in his preaching program, and the people will have an increased interest in Bible study and preaching. This combination will produce a deepened spiritual life and an increased concern for the lost.

Fifth, such a program will result in bringing a deeper conviction of sin to the lost. At Pentecost Simon Peter preached a sermon based on the fundamentals of the Scriptures, but filled with an urgent message for the hearts of his listeners. The result was that men began to fear and tremble. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). As we seek to catch men for God we must use "the sword of the spirit, which is the word of God" (Ephesians 6:17), "for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). As we seek to have a true revival of religion, we must not depend upon the wisdom of men but upon the "foolishness of God."

Finally, if we place the study of the Bible central in our plans and efforts, we shall insure permanence for our work and shall guard against the excesses of radical emotionalism. We must build upon a firm foundation. We must hear the sayings of Jesus and do them, in order that when the

floods come we may be able to stand. The way suggested may be slower than some of our high pressure methods, but we feel that it will be more lasting. We can work our people up into a frenzy, and on the wave of a mass hysteria have an awakening; but unless there is something substantial underneath, the structure will fall. Some of the great revivals of history have been marred and hurt by excesses in emotionalism. We cannot have a true revival without emotion, but it must be tempered. We feel that this can be done by staying close to a safe and sane program of Bible study and Bible preaching.

Jesus' Salt Covenant With the Eleven.

By Everett Gill, Th.D., D.D., European Secretary

(*A suggested interpretation of Acts 1:4*)

The "forty days" had passed by. Those talks together about "the things concerning the Kingdom of God" were now only a blessed memory. Immediately after his resurrection the Lord had gone into Galilee where he awaited his disciples. He had appeared to the "five hundred brethren at once." He had seen James, his brother. But now he and the Eleven were back again in Jerusalem, and they came together, perhaps in "the upper room," which had become a sacred place.

Describing this meeting Luke uses a quaint and expressive orientalism. He says, "Jesus . . *being salted* (=making a salt-covenant) *with them,* charged them . . ." The word employed by Luke occurs only here in the New Testament. It is a compound word and means literally "to salt with" (συναλιξώμενος). It has been translated in two ways: to assemble" and "to eat with." The probabilities are that it means neither separately, but both taken together, i. e., *to eat salt with.** The scholars seem to have missed the full meaning.

Salt played an important role in the life of the Jews and the orientals in general. It was a condiment eaten with food, was used in the sacrifices, preserved meat, was rubbed on the new-born babe, and in some of its forms was employed as a fertilizer for poor soil. But perhaps the most significant use, after that as a condiment, was that of being a symbol of friendship and concord. The Arabs of the past, as also of the present, sealed their contracts by eating salt together, usually it seems, with bread. The author of *The Syrian Christ,* who is himself a Syrian, says: "To an Oriental the phrase 'bread and salt' is of sacred import. The saying, 'There is bread and salt between us,' which has been prevalent in the East from time immemorial, is equal to saying, 'We are bound together by a solemn covenant'." To

* In most English and other modern translations it is rendered "to assemble"; but Meyer, Moffatt and others make it to read "to eat with."

show how oriental these eastern European lands are we need only to mention that when the young Hohenzollern, Prince Carol, came to Rumania in 1866 to take the throne of Wallachia and Moldavia and landed from the Danube steamer he was met by a delegation of Rumanian officials with *bread and salt,* showing their friendship, spirit of concord and unity. It was a beautiful and oriental symbolic welcome and compact.

The Old Testament makes plain this use of salt in making covenants. Num. 18:19 and 2 Chron. 13:5. Jesus himself made reference to this symbolic meaning when he said, *"Have salt in yourselves, and be at peace one with another."* Mk. 9:50.

So, it would seem that the scholars have failed to see the beautiful oriental connotation of this word. It did indeed mean "to come together" and it meant also "to eat together," but the coming together was no ordinary assembling and the eating was no ordinary meal, but a-covenant-coming-together-and-eating. Whether they went through with the oriental ceremony of eating bread and salt is not clearly indicated, though the word would usually mean that. But psychologically and spiritually the word meant their coming together and eating in perfect love and concord whereby they made, as it were, their final solemn and mutual compact. It might have been a sort of cancellation of that lack of unity among the disciples which was so evident at the Last Supper.

On that occasion there had been that unhappy, if not really disgraceful, scene of quarrelling over the first place, and perhaps the questioning as to who should do the foot-washing. It was a gathering with little, if any, of concord and unity. In spite of it all Jesus instituted his Memorial Meal and *"covenant in his blood."* This last meeting was one of eating bread and salt together in a "covenant of *salt."* We would thus see that Jesus bound his apostles together symbolically by means of two of the strongest oriental symbolic compacts—covenant of blood and salt. We never read of the apostles quarreling again over "who should be first in the Kingdom of God."

Facing Pastoral Problems.

G. S. Dobbins, Editor

The Minister's Personal Religious Life.

By Swan Haworth

Much has been written about "The Minister and his Parish," "The Minister and his Study," etc., but comparatively little has been written about the minister's personal religious life, his private devotional habits. A recent survey of a number of books on the life and work of the Christian minister revealed this truth. No doubt there is a reason for the lack of printed material on the personal religious life of the minister. Perhaps it was taken for granted that this phase of the minister's life would not be neglected or perhaps it is due to the fact that few of us are willing to open the windows of our life and let our fellow ministers look in. None of us feel worthy to speak or write upon this subject for its very mention causes us to reflect upon our own deficiency in this regard. Nevertheless, it is a most important subject and one of deep interest for those of us who have yielded our lives to the service of Christ.

In this discussion, I have nothing to offer but the old truths, familiar to everyone who has lived long enough to know something of himself, and who is humble enough to acknowledge what have been the chief causes of his most frequent failures. We often neglect our own spiritual development and this neglect is the explanation of weakness and failure. Paul said ". . . lest by any means, after I have preached to others, I myself should be rejected." Paul is not talking about the rejection of his personal salvation nor rejection for entrance into the race but he is thinking of being rejected for the prize.

God Must Work With Us

He must work with us and we must work with him, else our preaching will be vain. The old adage that a good shoemaker may be known by his barefooted children depended upon the reasoning that a good shoemaker would be so busy making shoes for his customers that he would have no time to make any for his own family, but the minister cannot neglect his own family and his own life. People will say "Physician, heal thyself." For the minister serves the people more by example than by precept, and T. A. Lewis, (in his book, "The Minister and his Own Soul"), is correct in saying, "Many a good sermon is wasted, not because it goes over the people's heads, but because it is trampled on daily by the preacher's walk and conversation."

We are overcome when we think of the extent to which our people trust us. They believe that we live close to God. They want us to stand by their side in hours of trouble and sorrow. They want us to pray for them because they feel that our prayers are worth something and that God will hear us. Often we are called to the bedside of one of our church members who is dangerously ill, and the main reason for wanting us there is that we might present their case to God, for this member of our church feels that in a peculiar way the minister has access to divine power. How many times we have wondered if we were in any way worthy of the trust that they placed in us. When we enter our pulpits we are to make people feel the presence of God. Surely we must have his presence with us. We must know God and know how to introduce him to our people. Scholarship is not first. Oratory is not first. Magnetic winsomeness is not first. But first let us know God, whose we are and whom we serve. Our own soul must be right. No amount of work done for others will make us good, and, alas, neglect of our own goodness makes us impotent to help others to be good. If the minister's soul is not right he will be a blind leader of the blind. It is a tragedy when a minister prays for others

and is not moved by his own prayers. Regardless of our intellectual ability we cannot successfully proclaim the good news of Christ without the Spirit of God in our hearts. Charles Jefferson said that "A minister must be more than a rhetorical drum-major." We must have a faith in God that is contagious and a life that is exemplary of that faith.

I say again, unless God is working with us our preaching will be vain. In his book, "The Art of Preaching," (p. 223), Dr. Charles R. Brown says: "Work as if you had to do it all. Pray and trust as if God had to do it all." Our own souls must be prepared. It is assumed that the minister is a good man. It is assumed that he has the same fight against the world as other men. It is also assumed that he desires to develop his own soul. A minister's soul is what every man's soul is, a vital self to be saved, cultivated, developed and brought to "the measure of the stature of the fullness of Christ."

What Is Our Greatest Peril?

The ministry has its perils as has every vocation, just as every kind of flower is attacked by its peculiar pests. Dr. Jowett, in his book, "The Preacher, His Life and Work," (p. 45), says that "Our greatest peril is that of deadening familiarity with the sublime. We may have much to do with religion and yet not be religious. We may become mere guide-posts when we were intended to be guides. Our studies may be work shops instead of 'upper rooms.' We may come to assume that fine talk is fine living and expository skill is deep piety. We may live in mountain country and yet lose all sense of the heights"—deadening familiarity with the sublime. It is not enough that the minister should merely live a decent, respectable, upright life. That is to be taken for granted. It is not enough that a minister should merely keep up the outward habits of devotion. That also may be taken for granted. But the preacher must so live as to keep alive and sensitive within his own soul that sense of steady co-operation with the Unseen.

Rubinstein, the great musician of the last century, used to say that if he stopped practicing the piano for one day he would notice it in his playing, if he stopped for one week, his intimate friends noticed it, if he stopped for a month, the public noticed it. In view of this statement, Dr. Charles R. Brown asks, "What of the man who looks upon the realities of the spiritual world and undertakes to utter them? If he becomes spiritually indifferent for a day, he will notice it in his preaching; that is if he is morally sensitive and sternly honest with himself. If he is careless for a week, his wife and his deacons will miss something. If he is careless for a month, the outside world will notice the absence of that subtle accent which belongs to religious genuineness."

The disciples of Jesus were told to tarry in Jerusalem until they should receive the promise of the Father (Acts 1:4). Dr. Ralph Sockmann, in his book, "Recoveries in Religion," said that if the minister should ask his people to tarry until they received power, most congregations would not know when to go home. I wonder if the preacher would know when to go. Our greatest peril is that of deadening familiarity with the sublime.

How Can We Meet the Need?

One must preserve with determination stated periods of private devotion. I recall the very timely advice that was given by one of our Seminary professors in a chapel program some years ago, when he suggested that we plan periods of devotion and that we not take for granted that because the entire curriculum centered about the Bible, its history, interpretation, etc., private devotion would be rendered unnecessary, for all of us need moments when apart from our regular study we enter into communion with God. Our temptation lies in making no definite assignment of time, or else in failure to guard the moments allotted.

A few very practical suggestions concerning our devotional life come to mind. First, in such periods, primary place should be given to devotional reading of the Bible—

not a critical, exegetical, or literary study. Not a search for sermons nor a quest for quotations. A second suggestion is that of private prayer. Such prayer should be specific, as well as serious and importunate. Some pastors keep prayer lists. These could be read in the hearing of the One to whom we pray. A third suggestion is that of meditation. This is almost regarded as a lost art. Meditation means something growing within. There is a difference between reading and meditating. You may read a popular novel in a single night but you may meditate upon a single verse of scripture for hours at a time. The fourth suggestion would be the reading of books of devotion, such, for example, as prayer books, hymns, etc. It would be well to make a study of the prayer life of Jesus. He found time to pray.

We are brought without question to the conclusion that more time should be given to the development of our personal religious life. We need to stir up our own souls. We need a revival of our own sense of concern for lost people. We need a sense of compassion, such as Jesus had. We need to get away from professionalism. We need to spend our time developing those things which really count. In the last two months it has been necessary for me to conduct a score of funeral services. As I have stood with the bereaved families, I have had impressed upon me more than ever before the fact that, after all, there are just a few things in life that really count, and it seems the point of wisdom that more of our efforts and more of our time should be given toward the development of those things which are important, both in our lives and in the lives of those to whom we minister. Alexander Maclaren said that "It is equally important that we should prepare ourselves as that we should prepare our message." Every minister should be able to say, "It is no longer I that live, but Christ liveth in me."

The Minister As Student.

W. R. Cullom, D.D., Wake Forest, N. C.

The current session of the Yale Divinity School was opened with an address by Dean Luther A. Weigle. Dr. Weigle's topic was "Loving God with the Mind." His opening paragraph is a very interesting one, showing how that the command to love God with the mind was a special addition by Jesus to the ancient Shema. The paragraph reads as follows: "Thou shalt love the Lord thy God with all thy mind." That was one of Jesus' new ideas. The phrase does not appear in the ancient commandment which he recited in answer to the question of a scribe. He was quoting the Shema which since the time of Moses had been repeated daily by the Hebrew people in their worship of God. You will find it in the sixth chapter of the Book of Deuteronomy: 'Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.' The word 'mind' does not appear either in the Hebrew original or in the Greek Septuagint. Jesus added to the ancient formula a new phrase—'with the mind.' He was responsible, no less a scholar than R. H. Charles maintained, 'for adding intellectual love (that is, love with all the intelligence) as the fourth factor, or element in the four-square love of God.'

"It is a very significant fact that Jesus did not hesitate to put God and the human mind in the same sentence. He came to reveal God to men, and he assumed that the minds of men are capable of receiving that revelation."

It is clear, then, that our Lord intended that his gospel should make its appeal to men's minds as well as to their hearts, their consciences, and their wills. The obligation of the minister, therefore, to be a faithful, painstaking, conscientious, persistent, life-long student, should be one of the initial and most basic assumptions underlying his holy task as such. The young man who, on receiving his diploma from his college president, went out and gleefully ex-

claimed, "Thank the Lord, I am educated at last," had a conception of education that was nothing short of being purely silly. A young man in the college with which I am connected walked out from his graduation exercise a year or so ago and showed his diploma to one of my colleagues. The professor looked at the young man, gave him a kindly word of congratulation, and said to him: "You have your diploma; now go and get your education." This conception of education is the one that I would urge upon all whom I can influence in any way.

And while this obligation has been, is, and will continue to be a perennial one to the end of the chapter, I should like to urge that the peculiar situation with the world today emphasizes this obligation to the nth degree. Do any ask what there is that is so peculiar about this particular day in which we now live? I have tried in another connection to point out some of the marks of this age (See *The Review and Expositor* for January, 1938). I shall summarize as best I can these marks in this connection. They are six, as follows: (1) Ours is an age whose foundations have been ruthlessly torn away; (2) it is an age in which the elementary forces of life are contending for the mastery with a sharpness, with a bitterness and with a persistence that constitutes this conflict one of the major battles of the ages; (3) it is an age that is shot through and through with secularism; (4) it is an age in which there is much of uncertainty and confusion as to the real purpose and the proper direction of life; (5) it is an age that despises sham, has a supreme contempt for hypocrisy, and demands genuineness in every sphere of life; (6) it is an age in which hosts of serious-minded people—old and young—are honestly and earnestly trying to discover or rediscover, as the case may be, some eternal verity or verities, if there be such, that will challenge the best that is in them for life, for death (if need be), and for eternity.

If this piece of diagnosis has a scintilla of basis in fact, there is an unparalleled obligation on somebody to re-lay the

foundations of our intellectual and moral life in harmony with the eternal principles of truth and right. Who is to assume the responsibility for this all-essential and most challenging task if the minister of Christ does not do it? What true shepherd of souls is there who does not look out upon the world through the eyes of the Great Shepherd and see "the multitudes distressed and scattered as sheep not having a shepherd"? Nor will a few pious remarks, growing out of what may be called good intentions meet the situation with men in their distress today. When Dr. Thomas Dixon began his ministry a generation ago he was very fluent and words seemed to fall from his lips with such ease that some one remarked in the presence of Mr. Sam P. Jones one day that surely Mr. Dixon's messages were the outcome of inspiration. Mr. Jones remarked in his homely way that "Mr. Dixon's messages were, two percent inspiration and ninety-eight percent perspiration." The minister of the gospel needs all the inspiration that he can get, but my word to the ministers of this generation would be that we must also put some real perspiration into our task if we are to meet with even approximate adequacy the trying situation that confronts us.

And now, with what has been said up to this point as a background may we not agree that each reader is possessed of sufficient vision as to his mission, and with sufficient depth and seriousness of purpose in his soul to constrain him to feel, and feel strongly, that he must do his dead level best with the task which the Master has committed to him? With this understanding, we shall proceed to offer a few more or less specific suggestions as to the minister's work as a student.

Three Lines of Study

To begin with, the minister must, of course, keep constantly in mind that he is to bring a message from God to the minds, the hearts, and the lives of his people on next Sunday. This is the center of his task. If he fails at this

point, "the hungry sheep look up and are not fed." And there is no substitute for the message that has been born of God in his own soul, has been cultivated and nourished in that soul until it comes forth as a life-giving stream flowing from the very fountain of God's great heart of love and life. The hymns, the prayers, the collection, the Scripture reading, the fellowship, and every part of the worship are important; but in our Protestant churches, the sermon is still the central thing. If we fail in this one thing we may be able to go on and carry people through the motion of worship for a while, but it will not be long until the thoughtful ones in our respective congregations will begin to whisper among themselves that they would be pleased to see the pastor get a call to another field.

But I am persuaded that most of us need more than general exhortation at this point. We need something specific that we can take hold of. As I have brought myself to face this issue, it has occurred to me that I could not do better than pass on to others a suggestion that came to me a good many years ago from an editorial in *Christian Work*. Its editor, Dr. Frederick Lynch, told of an experience out of his early ministry that has helped me very much through the years since I read it. When he finished his work in the theological seminary he became pastor in a small village in New England. He found great joy in his preaching and he thought he was doing well. One day one of his deacons came to his study and asked if he might have a heart to heart talk with him. Of course the request was granted. The talk that followed ran something like this: "I have noticed," said the deacon, "that you are beginning to run in grooves in your preaching. You are using the same set of ideas to serve in many places. Unless you do something to refresh yourself you are going to begin to hear complaints." He then went on to say, "I have not heard a word from any one. I am speaking out of my own personal observation, and am speaking as your personal friend and as one who admires and loves you." The deacon left and the minister took

himself in hand. He subjected himself to a little soul-searching scrutiny. He was perfectly candid and honest with himself. He had the good sense to see that what the deacon had said to him was literally true. He began to pass resolutions away down deep in his soul. Nor were these resolutions allowed to grow dormant. He went out to act on them at once. He walked down town, bought him some large sheets of paper, placed them on a table in his study, divided each page of the paper into five columns. He dedicated the hours of the morning to serious study. He began to study by subject, that is to say, he would take up a given subject and work on it from all angles until he had mastered it as best he could. Then he would take up another subject and treat it the same way. He gathered together what the Scriptures had to say on a given subject and wrote out the exact language of Scripture in the first column. He then studied the commentaries and recorded any special impressions that he got from them in the second column. In the third he placed what he could gather from the poets that bore on his subject. In the fourth he made a record of such historical references as he could bring together that would help in developing his subject. Finally, in the fifth column he made a note of any illustrative story or personal observation that he could call up that would help. In the course of a very few weeks he declared that he believed he could preach every day in the week and have an abundance of fresh material all the time. He kept up this habit for years, and his people observed with great joy his marvellous development as a preacher of the gospel. His congregations grew in size, in intelligence, and in spiritual power. And what was in some ways even better if possible, he experienced a thrill of joy and satisfaction in his own soul, and in his fellowship with God and with his fellow men that knew no bounds. I have never tried to follow the exact method of Dr. Lynch, but I have used the suggestion that came to me from it with great satisfaction and blessing. If others will do the same I am sure that their experience will duplicate my own.

Great Books as Life Builders

But a man can't afford to study "shop" all the time. He should be doing something all the while to broaden, to deepen and to enrich his general personality. And in thinking of this section of the minister's work as a student, his motto should be that of the Roman poet who declared, in effect, that nothing that was essential to a human being could be foreign to him. In attacking so big a field it would be easy for one to dissipate his time and his energies to no purpose. It is imperatively necessary that a man should subject himself to rigid and persistent discipline in the matter of selecting the topics and the books to which he will give attention. We are here confronted perpetually and literally with an abundance of riches. And, alas, we are also confronted with an equally or greater abundance of trash, and oftentimes what is worse than trash! How is a man to manage in such a situation? The answer to this question is not an easy one. All of us have suffered from sad and irretrievable blunders at this point. Perhaps it should be some comfort to us to remember that life from beginning to end is more or less a series of experimental adventures. I have read somewhere that Napoleon made it a rule of his life never to make the same mistake twice. If we could follow consistently his example it would save us much trouble. And yet, I cannot but feel that there is a way to save ourselves from many of the first mistakes if we will only give faithful heed to one guiding principle. The principle in mind here is the one followed by Nehemiah when, in his concentration upon his God-given task and in the midst of many seductive efforts to entrap him, he could simply say, "I am doing a great work, so that I cannot come down." The same principle was followed by the great Apostle to the Gentiles when he said, "This one thing I do." If I am not mistaken in my interpretation, the same principle is laid upon us again by the One who alone is our Master, when in sending out his disciples to preach the King-

dom of God, he said to them: "Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way." Nor did our Master fail to practice what he preached in this matter. When he was engaged in the task of winning a sinful woman from the error of her way and at the same time in the infinitely more glorious task of leading that same woman to drink of that water which was to become in her a well of water springing up into everlasting life, his disciples came to him and would interrupt him by urging upon him the puny loaves which they had purchased in the near-by village. Surely, the passion of his soul is summed up in these memorable words, "I have meat to eat that you know not. My meat is to do the will of him that sent me and to accomplish his work." The surest safeguard against mistake, save the direct voice of God in the soul, surely, must be found in keeping oneself consumingly busy with the task which has been committed to him.

But we are thinking about the minister's task *as student,* and not of his work in general. If I may offer a suggestion here which grows out of my own experience it would be this: Keep in mind and follow in your practice a distinction between *studying* a book and *reading* a book. Have some great book on hand all the time upon which you are concentrating your efforts and on which you will make copious notes with a view to putting its contents into your personality. This kind of work brings mental and spiritual discipline of the soul. Have other books that you read for pleasure, for pastime, for keeping track of the general trend and current of the world. It was a source of the greatest joy and blessing to me a few years ago to work through every word of Dr. David Smith's *The Disciples, Commentary on the New Testament.* Within the last two months I have found great reinforcement and help in working carefully through every page of Dr. H. Wheeler Robinson's *The Christian Experience of the Holy Spirit.* At present I am engaged in the delightful task of working through Dr. Ernest

F. Scott's *The Spirit in the New Testament.* Of course no man can ever hope to complete the task in mind here. Nor does he wish to do so. I sympathize most heartily with a remark of Dr. Chas. R. Hemphill made in his pulpit many years ago. This true man of God said that one of the delightful thoughts and anticipations of heaven with him was that he would then have time to read all the good books that he wanted to read!

Before closing this section of my message, let me urge that we do not confine ourselves to books and subjects that have to do with religion and religious matters alone. We want to be at home in every field of thought and life in which the human race has concerned itself.

Periodical Literature

The third and last of the fields of study to which I here call attention is *periodical literature.* No minister can afford to fail to keep himself in vital touch with the throbbing life that is going on about him. While his message should never fail to sound the note of the Eternal, he must be able to clothe that message in the language and thought of his own day. To this he should have coming to his table day by day and week by week the cream of the current expression of life. Of course the names of the papers and magazines that would bid for recognition here is legion. Every man will have to experiment for himself until he finds the papers and magazines that will help him most. Paul's exhortation that men should prove all things and hold fast to that which is good should find careful and faithful application at this point. It is so easy for one to dissipate his time and energy to no purpose here that I would urge that each of us shall underscore the Apostle's Exhortation at least three times. With this long and maybe tedious word of caution, I am going to name the periodicals that have come to mean most to me.

Of course a man will take and read his own denominational organ and whatever local papers his immediate com-

munity may furnish. When we pass out into the more general field I have found the following to help me most: *The British Weekly,* c/o Hodder and Stoughton, London, 13 S. 6 d. per year; *The Christian Century,* 440 S. Dearborn Street, Chicago, $4.00 a year, to ministers $3.00 a year; The Sunday *New York Times,* Times Square, New York, $6.00 a year; *The Readers Digest,* Pleasantville, New York, $3.00 a year; *Christendom,* 297 Fourth Ave., New York City, $3.00 a year; *World Christianity,* 140 S. Dearborn Street, Chicago, $1.00 a year.

If one wishes to subscribe to one of the old standard magazines I would recommend either *Harpers,* New York, $4.00 a year, or *The Atlantic Monthly,* Boston, $5.00 a year.

Closing Word

I add in a few closing words six exhortations:

1. Don't throw away your good time with books and papers that are inferior. Time and energy are too precious to tolerate any such foolish indulgence.

2. Make a daily schedule in which every hour of the day is carefully and thoughtfully budgeted. No man has a right to live his life at haphazard. Certainly the minister who would be a student must learn to conserve and use his time and his strength in constant, useful, purposeful study.

3. Don't become a slave to routine. Learn to estimate every appeal for time and attention according to its real value. There are times and occasions when men should turn from their regular habits to take advantage of some opportunity that will yield a richer fruitage.

4. Keep an eye open for special opportunities that God may bring within your reach. Such opportunities come in the way of lectures, conferences, convocations, conventions, summer assemblies and such like. The good roads and the automobile have made many things possible which hitherto have been beyond our reach.

5. I would commend with all my heart the good example Warren County, N. C., ministers are setting for the rest of us. They hold monthly meetings for mutual counsel, for study, for fellowship, for co-operation. May this good example be taken up by every such community in all the land until in every nook and corner of the globe men may be found working together in mind, in heart, in life for the enlargement and the enrichment of personality, and for bringing in the complete and world-wide reign of him whose we are and whom we serve!

6. Finally, two exhortations from the Apostle Paul. The first of these was given to his friends at Philippi in these significant words: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The second was given to his young friend in the ministry, Timothy. It is couched in these words: "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

Life Factors and Tendencies.

The Managing Editor

Associate Editors.

The editors of the *Review and Expositor* have invited the Faculties of the Southwestern Baptist Theological Seminary, Seminary Hill, Texas; and the Baptist Bible Institute, New Orleans, Louisiana, to choose each an associate editor. On the title page of this issue the names of these editors appear: Professor W. T. Connor; and Professor A. E. Tibbs. We have distinct pleasure in adding these names to our roster. In the July number a contribution from each of these will be carried by way of giving them more fitting introduction to our readers, in this new relation.

The other two institutions do not assume any obligation with reference to the publication or the policies of the *Review and Expositor*. The associate editors will assist in procuring contributions and in counsel to the Managing Editor.

In this way emphasis is given to the cordial co-operation of the several theological institutions of the Southern Baptist Convention in contributing to the thought and work of the denomination.

Madras.

The Conference of the International Missionary Council held in Madras the latter half of December carried to a climax the World Christian Conferences of the current series, including Oxford and Edinburgh in the summer of 1937. The International Missionary Council, although formally constituted in 1919, is in direct succession of those prior organizations which have conducted international missionary conferences during the last eighty years. The Ecumenical Conference, New York, 1900, was the beginning

of what missionary leaders intended to be decennial convocations of leadership for the entire Protestant world. The Edinburgh Conference, 1910, set up a permanent continuing organization with the expectation of holding a conference in Berlin in 1920. The World War stopped the work of this organization and made impossible the 1920 conference. As indicated, the I. M. C. took up the continuity of these plans. Its first conference was in Jerusalem in 1928. Meantime conferences on Faith and Order; and on Life and Work were held in Lausanne, Stockholm, etc. Following the 1937 conference the World Council of Churches was tentatively set up and is now in process of permanent constitution.

The Missionary Council is more fully ecumenical and thus definitely more unifying than any of the others. This is due to the specialized nature of its work. Some denominations which are hesitant about the other movements enter freely into the conferences of the Missionary Council. This Council is in definite co-operation with the World Council of Churches. However, it has its own function and field, with no necessary dependence on any other general organization.

At Madras the so-called younger churches for the first time entered fully and thoroughly into conference and fellowship with the representatives of the older churches from which the missionaries have been sent forth to build up Christian bodies in the "non-Christian lands," during the modern missionary era. Not merely in numbers but in full and free participation and on terms of entire equality these younger churches recognized their own majority and were recognized by their brethren from the West as being full partners in the enterprise through which a world Christianity is being constructed and is carrying forward a common task of a universal gospel of the Kingdom of God for all men.

Most careful preparation was made for this Conference. On the whole its conduct and the outcome are highly encouraging to evangelical Christians throughout the world.

The representatives of the liberal, humanistic "Movement for World-wide Christianity" do not seem to be very happy over the meeting. The weekly magazine which rejoices in being the spokesman of liberal Christianity is cool toward the Conference. But there has been no missionary conference since the World War which has enjoyed its approval. Dr. Stanley Jones is very unhappy because at Madras the "Church" was exalted, as he thinks, at the expense of the Kingdom of God which he wished to see pressed as the dominant concept. Dr. Jones probably fails to distinguish between means and end in his criticism. Thus far no grounds appear for his pessimism and censure. No doubt some of the leaders will do well to take to heart Dr. Jones' strictures, for some of them do tend to place undue stress on the church, and to impute to the church functions and meanings which lack New Testament sanction and which conflict with the spiritual simplicity of the Body of Christ.

In China there has been strong resentment over the failure of the Conference vigorously and explicitly to denounce oppression, persecution and invasion on the part of nations and governments. Missionaries, Chinese Christians and secular leaders, foreign and Chinese, condemned the failure to name aggressors and condemn them. Dr. M. T. Rankin, Secretary of Southern Baptists for the Orient, and a member of the Madras conference, replied at length in the English Press in Shanghai, making a calm, reasurred and documented reply to the criticisms. Critics in other countries will also, probably, revise their judgment and accept the wisdom of the conference.

We may offer a few observations concerning Madras, keeping in mind also Oxford, Edinburgh and the World Council. First is the emphasis which all these conferences indicate on the fact of disunion. Evangelical Christianity is sadly divided. The fact of denominations is in many quarters accepted and supported by a distinct theory of denominationalism. This militates against the sense of unity and love which ought to obtain among all the followers of Christ.

But, second, these conferences also stress the fact of unity; and they are serving greatly to deepen the conviction and desire for fuller realization of "unity of the Spirit in the bond of peace," and for a truly ecumenical fellowship among all those who know the redemption and serve the gospel of Jesus Christ.

Again, these conferences are clarifying the lines and grounds of denominational division. Thus they help leaders of all communions both to clarify their own positions; and to understand and sympathize with the convictions and opinions and the practices of other Christian groups. This partly strengthens and also partly weakens the walls of distinctiveness among denominations. On the whole Baptists seem to be strengthening their convictions and the sense of their calling as advocates of a group of principles essential to the integrity and the power of the Christian witness to the world and in the churches.

Fourth, so far as one may judge at this stage, the Madras Conference, in line with those at Edinburgh and Oxford, avoided, and when they could not avoid evaded, some of the vital issues which are pressing upon the Christian consciousness in present world conditions. Among these is the matter of the organic relation of church and state. In Europe generally, including Great Britain, church and state are organically related in a way repugnant to Christianity as understood by most of the free churches. This fact constitutes an impossible barrier to complete unity and full co-operation in the tasks of building up organized Christianity in the world.

Also the fact of persecution of minority denominations was evaded in a way that seems to indicate that some leaders are more concerned for a show of unity, and for progress toward union, than for elemental principles of justice and truth. It must be recognized, however, that there is room for adherence to the policy of solving the evaded problems by postponing them until they can be faced by a more united Christendom.

Likewise there was ignoring or evasion of questions concerning sacraments, episcopacy, institutionalism generally. In these fields there are radical differences which cannot be permanently ignored or minimized.

All in all, the Madras Conference was profoundly spiritual, thoroughly evangelical and conservative in the sense of putting the unchanging continuities of the grace of God at the heart of the missionary enterprise. It was thus possible for the Conference to consider, with freedom and insight beyond those of any previous conference, progressive and adaptable methods in meeting the crises and opportunities which we face in a world weltering in a flood of revolution and transition.

The Oklahoma Convention.

No radical or revolutionary matters are on the horizon calling for consideration in the forthcoming Southern Baptist Convention. The reports of Boards and Institutions will, for the most part, be heartening without being thrilling. The emphasis of the current convention year on evangelism seems likely to result in an increase in additions to our membership, while at the same time to reflect a soberness and a thoroughness in evangelism which may well enough mark a turning-point in our methods.

There remains very much to be desired in the matter of enlistment. Those in charge of our evangelism have developed and manifested a deep and wide-reaching interpretation of "winning men to Christ." We have thus a good beginning. We understand that our leaders desire to continue the emphasis on evangelism. This is well if only—and only if—evangelism can be predicated on genuine revival and intelligent training of those who are now members of our churches and those who shall become members. From every standpoint it is injurious and wrong to add

names to church rolls of people who have no intelligent understanding of the meaning of Christianity and who are not deeply committed to that which Christianity means in the world. So long as two-thirds of our membership are not vital and working Christians and so long as one-third as many are lost annually from our rolls as are added by our evangleism, our chiefiest need is not in getting more names but in making more Christians. Evangelism through revival must be our ideal. It is not enough to "accept Christ": men must join Christianity—join up with Christ as his instruments for saving the world.

Southern Baptist Historical Society Bulletin.

Charter Membership

The Southern Baptist Historical Society will hold its annual meeting in Oklahoma City, the hour and place to be announced through the Baptist press. The charter will be procured immediately after that meeting. All who are elected to membership and pay the fee of $1.00, or more according to class of membership, will be entered upon permanent records as charter members. Every Baptist who believes in our principles and history ought to take membership in this Society. There ought to be a great awakening of interest and enthusiasm in view of the approaching celebration of the first hundred years of the history of Southern Baptists as a distinct body. Plans are in process for the preparation of a two volume history to be ready in 1945. The carrying out of these plans must necessarily depend upon the measure of interest which is manifested by our people.

Applications for membership should be sent to Dr. H. I. Hester, Secretary-Treasurer, Liberty, Missouri. There ought to be thousands of such applications. Surely there will be hundreds.

State Societies

On March 8, the Kentucky Society, moribund for twenty years, was revived and reorganized. Professor F. M. Powell, of the Seminary, is President; Dr. F. M. Masters, Vice-President; Mr. George Jewell, Secretary-Treasurer; Dr. Thomas A. Johnson, Custodian of the Archives.

The majority of the states have as yet no organizations. It is to be hoped that these may be inaugurated in every state where they do not now exist.

The Southern Society is formulating a plan of dual membership in such states as are organized. This plan will be

submitted to all existing organizations if it shall be adopted at the May meeting.

Membership in the Southern Society should not be delayed on account of any interest in the State Societies, extant or contemplated.

Materials of History

The Society has not pressed solicitation for contributions of materials bearing upon our history. A number of friends have contributed these materials which have been graciously received. All such materials should be sent to W. O. Carver, Southern Baptist Theological Seminary, Louisville, Kentucky. A section of the Seminary Library has been allocated for the Society's collection. The library building is fire-proof. There is no safer place anywhere for the preservation of these materials. Where those in possession of materials are not prepared to make out-right gift of them to the Society, they may be turned over as a loan subject to the wishes of the owner.

Convention and Society

It would seem wise for the Executive Committee of the Society to function as the Convention Committee On The Preservation Of Baptist History. In this way the Society would become a definite agency of the Convention. It is not proposed to ask the Convention to assume financial obligations in connection with the normal activities of the Society.

Book Reviews

I. EDUCATIONAL AND PRACTICAL

Evangelism for the World Today. Edited by John R. Mott. Published by Harper and Brothers. Price $2.50.

Doctor Mott was at one time perhaps the most influential leader of Christian youth in America. No great student meeting was thought complete unless John Mott was on the program. In his later years he has slipped from this place of influence and prominence, but when we find him turning his attention to the securing of a symposium on evangelism we at once become deeply curious to discover his approach and its results.

Doctor Mott's contribution to the book is two-fold. First, he formulated the three questions for which he sought answers from representative Christian leaders of the world. Second, he has undertaken to interpret the significance of the symposium.

The three questions which constitute his questionnaire are worth repeating: "1. How would you define evangelism? In other words, in the light of your own thought, observation, and experience, what does this subject signify to you? 2. In the fields with which you are most familiar, what aspects of the Christian Gospel are most relevant in these days? 3. Within the range of your experience, or of your intimate observation and knowledge, what has characterized the work of evangelism which has been most fruitful in deeply satisfying and abiding results?"

The importance of the book arises from the wide range of respondents to Doctor Mott's questionnaire. They include world figures in evangelical religious ranks and represent every variety of conception of the meaning of evangelism, opinion as to its relevance, and evaluation of its fruitfulness. Bishops, missionaries, Y. M. C. A. secretaries, college presi-

dents, teachers, preachers, evangelists, missionary secretaries, theological professors join their voices in this discussion of evangelism for the world today. This paragraph from Doctor Mott himself indicates something of his attitude toward the significance of the subject under survey: "We are living in a time of rising tide of evangelism. The figure of tide is used advisedly, because the tide is a world phenomenon. And nothing in the religious realm is more evident than the world-wide interest in evangelism, the world-wide concern regarding the need that evangelism only can meet, and world-wide manifestations of evangelistic action."

The book is full of thought-provoking viewpoints, definitions, descriptions, interpretations. It is peculiarly timely for Southern Baptists because of the intense interest which is now being manifested in evangelism throughout the Southern Convention. G. S. DOBBINS

The Greatest Words. By Clarence E. Macartney. The Cokesbury Press. Price $1.50.

Word study is a very valuable discipline for the preacher. Dr. Jowett used to delight in tracking a great word through the Scriptures. Here are fifteen word studies pursued and presented in a unique and stimulating manner. "The Great Words themselves are words that sweep all the chords of life; they stand for the great desires, fears, hopes, and emotions of men's hearts; and when they are made to echo in the lives of men and women in the Bible, they are all the more stirring." Dr. Macartney has chosen words that stand for great experiences and reflect character and struggle and hope, and uniformly brings examples of their meaning by the use of biblical stories. The result is a series of motion pictures portraying the meaning of sin ("The Saddest Word"), forgiveness ("The Most Beautiful Word"), tomorrow ("The Most Dangerous Word"), etc. On its chosen pattern the work is well done, and will be helpful to many readers. J. B. WEATHERSPOON

The American City and Its Church. By Samuel C. Kincheloe. Friendship Press. Price $1.00.

The author of this volume is a profesor of the sociology of religion in the Chicago Theological Seminary and associate director of research for the Chicago Congregational Union. Naturally the city of Chicago is the background for much of the material, but the problems are common to all cities, and the tasks of the churches also. Increasingly pastors must be familiar with such facts and tendencies as are presented in this book for ours is no longer a rural civilization, and urbanization is a movement that extends to life far beyond the city limits. In 1880 less than thirty percent of the population of the United States lived in cities i. e., communities of 2500 and up); in 1930 the figures had reached 56.2 percent; and by 1940 it will hardly be less than sixty percent. With such rapidity of stride cities have grown, bringing together all sorts of people to mingle in a common life under circumstances that bristle with every sort of problem, domestic, economic, political, and religious. In this book Dr. Kincheloe presents a study of the whole situation, with its particular significance for religion and the church.

In the preface we note the author's objective. "I have endeavored throughout the book to deal with city problems not in general but as they impinge upon churches and as the work of the church may be related to them. It is my hope that users of the book may gain some insight from it as to how the great mission of the church may be more fully realized in our urban civilization—how meaning and purpose in life may be revealed to human beings, how new and better local communities may be built, how a truly democratic citizenship may be developed, a citizenship which alone will make possible the cultivation of those values which we find in Christ and Christianity.

This purpose is well carried out in six chapters. The first two chapters deal with the facts and problems of city life. There is a revealing chapter on the influences of the

city on family life and the church's interest in the problems, economic, social and personal, that are created. The last three chapters have to do directly with the reciprocal influences of the city and the churches, and an analysis of the primary work of the churches in meeting the challenge of the city. This work of the churches is summarized in the closing sentence: "Certainly strong local congregations need to be built, certainly local community life must be made wholesome, and certainly the larger social order demands citizens who understand its issues and who are at the same time motivated by the spirit of Christ." At the end is a valuable list of books for further reading, together with suggestions to those who desire to lead a group in the study of the book. J. B. WEATHERSPOON

The Christian Faith in a Day of Crisis. By Charles S. Macfarland. Fleming H. Revell Company. 226 pages. 1939. Price $1.50.

Dr. McFarland has been rendering a very valuable service in recent years in producing annual volumes dealing with trends of Christian thought in the course of a year. It is quite impossible for a busy pastor or teacher to read all the books bearing upon the various themes of Christianity that come from the press in the course of twelve months. What we need very much is guidance in the selection of books that we are to purchase, and a digest of other books about which we need to know but which we do not have time to read. This book, *"The Christian Faith in a Day of Crisis,* does for the books of 1938 what his earlier volume, *Contemporary Christian Thought,* did for the books of 1936, and his *Trends of Christian Thinking* did for the books of 1937. In other words, he has given us a digest and survey of the volumes that he regards as most important and valuable that were published in 1938. Based upon his reading of more than three hundred volumes, fed by his experience over many years, and led by an insight that is clear and discriminating, his interpretations in this volume are helpful in every way. H. W. TRIBBLE

Adventures of Service. By D. M. Gill and A. M. Pullen. The Friendship Press. Price $1.00 (paper 50c).

This is a book of true stories written especially for young people. Their subjects chosen from widely different areas include such modern pioneers as Booker T. Washington, Jane Addams, Howard Somervell and other heroes of exploration, medical service and social work. The authors express their purpose in the statement that the achievements of the pioneers "should help the growing generation to assess the true conquests of the modern world and to recognize the Christian qualities which these demand." Workers with young people will welcome the material of this book.

J. B. WEATHERSPOON

There's No Place Like Home. By James Lee Ellenwood. Scribner's. Price $2.00.

"There is no place like home. John Howard Payne started a sentimental nation singing those words and a less emotional generation echoes, 'You said it.'" Thus begins this very entertaining book on the practical problems of home life. The background of the discussions is the author's own family. The members of the family from Grandmother to the youngest are the sources of the many experiences and problems that are faced with frankness and common sense. Chapter headings raise such questions as the following: "What is a Home For?" "Under What Conditions Is Character Developed?" "What Must We Do With Grandma?" "What Can Be Done About The Neighbors?" "How Good Is Your Parental Advice?" "Are You a Dictator?" Other chapters propose such subjects, "Fathers Have a Past;" "Mothers Are People, Too;" "Meet Your Children." The Vocational Struggle;" and "Religion in the Home." Not many of the common, but perplexing problems of the average family are forgotten in a book that is vigorous and highly entertaining. A valuable list of books for children and young people is one of the author's happy thoughts.

J. B. WEATHERSPOON

Psychology Serving Religion. By Richard D. Hollington. Published by the Abingdon Press. 248 pages. Price $2.00.

Few subjects have so attracted the attention of modern progressive ministers as the psychology of religion. The trend in this field just now is decidedly toward the practical—the application of psychological principles to the everyday work of the pastor. Following the lead of psychiatry, pastoral psychology has developed technics of case study, classification and analysis of personality abnormalities, and counseling as the basic procedure in psychotherapy.

Doctor Hollington's book is unusual for several reasons. It takes into its sweep the whole subject—philosophical viewpoint, interpretation, normal adjustment at the various age levels, various types of maladjustment in the several life periods, agencies, resources, and technics of readjustment. Then, too, account is taken of the various approaches open to the Christian worker—preaching, teaching, group conferences, personal counseling.

The most important contribution of the book is its genetic viewpoint. Nearly all the recent books that have dealt with this subject have had adults in mind as a matter of course. References may be made to childhood and adolescent influences, but the spotlight has usually been played upon the maladjusted adult. Doctor Hollington sets up norms of adjustment for the infant, for childhood, for the adolescent, and for adulthood. Then he goes back over the field to discuss maladjustments that take place at the several levels of growth. He shows, as we readily realize, that there are personality disorders peculiar to each age group, and this fact calls for specialized technics in bringing about adjustment on the several age levels. Authoritative descriptions and definitions are given of medical and social agencies, and evaluation made of the more or less distinct types of therapy employed. The author, combining theological and medical education, scientific counseling and pastoral work and teaching, sets up with much enthusiasm a program for the church which includes clinics, group discussion,

problem preaching, parent education, ministry to the sick, and spiritual healing. An excellent chapter on "What the Physician to Souls Can Do," describes the technic of interviews, the making of spiritual diagnosis, the use of the questionnaire, differentiation of abnormal and pathological symptoms, the directing of spiritual power in re-education. A concluding chapter lists religious difficulties and enumerates problems of personality.

The treatment is entirely non-theological, there being no recognition of the doctrines of grace, the necessity for regeneration, Christ as Saviour, the work of the Holy Spirit, the place of the Bible. This does not mean that the author necessarily rejects these doctrines, but that he ignores them in the interest of the emphasis on the human elements. There is everywhere reverence toward religion and an exaltation of Jesus Christ. The author indicates thorough familiarity with psychological fundamentals and the basic assumptions and procedures of psychiatry. It is not a beginner's book, but will be found valuable by the more mature and discriminating student of the psychology of religion.

G. S. DOBBINS

Ten Rules for Living. By Clovis Chappell. The Cokesbury Press. Price $1.50.

This is a new volume of fresh sermons on the Ten Commandments, written in the popular style of Dr. Clovis Chappell. One point of interest to a reviewer is the choice of titles for these much-preached-upon subjects: (1) Begin with God; (2) Keep Your Eye on the Goal; (3) Be Sincere; (4) Remember the Sabbath; (5) Honor Your Parents; (6) Reverence Human Life; (7) Keep Clean; (8) Respect for the Rights of Others; (9) Control Your Tongue; (10) Master Your Desires. A final chapter is on "The Supreme Rule" (Mt. 22:38). Not too much time is spent upon archaeological matters; the messages come to close grips with modern life, and are illumined by many well chosen illustrations.

J. B. WEATHERSPOON

The Art of Counseling. By Rollo May. Published by Cokesbury Press. Price $2.00.

From time immemorial the pastor has been called upon to serve as advisor or counselor. The confessional was developed by the Catholic Church in answer to the felt need for personal religious guidance. In Protestant circles, where the institution of the confessional has been repudiated, there has been a growing feeling of need for a more carefully devised technic in this important field of the minister's responsibility. Many ministers are dissatisfied with making rounds of "pastoral calls," in which little is accomplished beyond better acquaintance of the pastor with his people. The old adage is being questioned, that "a home-going pastor makes a church-going people," and it is not at all certain that "short visits make long friendships."

The most practical guide to "the art of counseling" is this book by a man who has had wide experience as secretary of the student Y. M. C. A. at Michigan State College, and as director of the Student Christian Association of New York University. The author studied with Dr. Alfred Adler in Vienna, and adds to his years of experience a thoroughgoing knowledge of psychology and the principles of psychiatry.

In Part One the author, having examined the source of personality problems, presents a picture of personality which becomes a sort of norm toward which maladjusted persons are to be moved. His experience has led him to see that "sympathy," or what the New Testament calls "compassion," is the key to the counseling process. Part Two sets out the several practical steps involved in dealing with individuals who need help in solving life problems. These steps are aptly illustrated by actual cases, and it is this taking of the reader into the counselor's room and giving him opportunity to sit in and listen to the procedures that makes the book unusually valuable.

Under the heading, "Ultimate Considerations," Part Three deals with the personality of the counselor, moral

problems and dangers involved in counseling, and the relation of religion to moral health. It is well that the chapter on "Morals and Counseling" should have been inserted. The young pastor, enamoured of this approach to his pastoral work, may easily be led into grave difficulties. Counseling, it must be remembered, is but one phase of the minister's work, and he would probably be quite unwise to set himself up as a giver of expert advice. The discussion of "Religion and Mental Health" is sane and wholesome. The appendix, containing references and notes, is more than a bibliography, but serves as a guide to the reader into technical viewpoints that must be understood if this psychological approach is to be fully appreciated. If the minister is looking for one book that will best introduce him to the art of counseling this volume will perhaps be found most satisfactory.

G. S. DOBBINS

It Began in Galilee. By Reginald J. Barker. The Cokesbury Press. Price $2.50.

A subtitle describes this book as "A Study in Revolutionary Christianity." The author is an English minister and a social worker of note. In the preface he says, "I have long felt the urgency of closing the gap between the social and the evangelical; and I do not believe that the Kingdoms of this world will ever be won for Christ until that synthesis is achieved."

In working toward that synthesis the author discusses first "The New Community" (Part I) which is the product of Christ's gospel and his cross finding expression in the new and unifying experience which he ministers to men. The four chapters in this division, presenting certain aspects of the Kingdom of God, the Cross of Christ, Christian experience, and the church, are well written and warm in their enthusiasm. The point of view may be gathered from the statement (p. 145) that "as a gospel, Christianity offers to men the sure secret of such fulfilment (i. e. of God's will for men) through faith, the faith which involves both surrender

and obedience to the living Spirit of God, who pervades us all, and who overcomes the anti-social and transforms both the disposition and behaviour of them that believe.

In Part II, "The New Man," there is an extended study of Jesus as the great example to Christian men in all their relations. These are rewarding chapters on Jesus' attitudes, teachings and conduct in relation to his family, children, women, the sick, the poor, the rich, the rulers, his friends, his Father. The point of view here is as follows: "Since the Christian community-life is based on the eternal validity of the human life of Jesus in all his relations with men and with God, such a community-life in all its organized material form must be compatible with His human nature and His incarnate life upon earth." Christianity is seen, therefore, to be not only individual and spiritual, but essentially social and revolutionary.

In a concluding chapter the author voices his hope that there may arise within organized Christianity an order committed, not to a fragment of Christian revolutionary doctrine, like peace or temperance, but to the whole program of life called for by Christ and by the essential nature of Christian experience. J. B. WEATHERSPOON

Psychology for Christian Teachers. By Alfred L. Murray. Published by Round Table Press, Inc. 245 pages. Price $2.00.

As a rule, books on psychology of education are of the "dry as dust" variety so far as their appeal to average preachers and Sunday-school teachers is concerned. Here is a book that is sound in its educational viewpoint and based on accurate knowledge of the psychology of teaching and learning, but is as readable as a series of articles in a popular magazine. As pastor of the First Baptist Church of Lansdale, Pennsylvania, Doctor Murray has put into practice his advanced ideas which have grown out of studies of psychology and Christian education in university and theological seminaries. He has made religious education the center of his ministry, about which he has gathered his

preaching, pastoral work, counseling, discovery and development of leaders, and evangelism.

Doctor Murray begins with the church's responsibility for the little child and advances through the successive age levels to the religious education of adults. Instead of abstract statement and discussion, however, principles and methods are illustrated throughout by actual incidents. Not until the reader has finished such an absorbingly interesting chapter as "Childhood—Grow Up and Live," does he realize that basic principles of the psychology of childhood have been presented and fundamental procedures discovered. That is to say, the technical is entirely avoided and the logical so superceded by the psychological that the reader gets his lesson from life rather than from didactic analysis. For this reason the book can be read with profit by the merest tyro in the field of educational psychology, and at the same time with keen delight by one versed in psychological lore. The spirit of the book is warmly evangelical throughout. The reading of this book would prove a blessing to every minister, church school superintendent, department leader, and Sunday-school teacher in whose hands it could be placed.

G. S. Dobbins

God in Us: We in God. By Albert Edward Day. The Abingdon Press. New York. 1938. 171 pages. Price $1.75.

This small book is in reality an evangelistic message straight from the heart of a liberal Christian preacher who has not allowed his liberal thought to rob him of his religious fervor. For, while there is a deal of philosophy in its pages, the evident purpose of the book is to *persuade* men, not so much of the rationality of Christianity as of their need of a transforming experience of Christ. Doctor Day studiously avoids the use of traditional theological terminology, and of course some will not like the book for this reason. But he has in mind that great body of men and women who have somehow slipped beyond the reach of the traditional terminology, and he is seeking to tell them in

language which they can understand, that God is a reality, that Jesus is a reality, not only as a historical person, but as One who can be experienced today, and that there is available for all who will surrender themselves, an experience of God, mediated through Jesus Christ, which can revolutionize life for them. The essence, if not the form, of orthodox Christian theology is here.

Abundant use of sparkling illustrative references makes interesting reading and easy understanding of the scholarly discussion of profound matters. The book should prove of real help to both young and old, among those whose Christian life is hampered by doubts and problems.

CORNELL GOERNER

Planning for Nursery Children. By Wilma Sudhoff Keyser. Published by the Judson Press. 95 pages. Price 40 cents.

When children reach the age of four they are eligible for the Beginner Department of the church school. But what of children under four? Miss Keyser begins her discussion with the declaration that the modern church has become "nursery conscious," recognizing at last that learning to live the Christian life must begin at birth. She points out that all along a few very young children have been brought to the Sunday-school because they could not be left at home. These children either "sat in" with older brothers and sisters, or were kept with mother and father in the adult classes. Practically nothing was done to meet the needs of such young children. In recent years, she points out, parents and teachers have come to realize that these little fellows get many lifelong impressions during these first years, and that it is just as important to make adequate provision for them as for any other group in the school. This does not mean that a church is to fare forth on an enlargement campaign to bring these babies into the school to form a class. Many of them are better off at home, but for these the church school has a definite responsibility for the guidance of their parents and for preparation of the children

for entrance into the Beginner Department when the appropriate age is reached. Miss Keyser thinks that unless a church can provide sufficient space and understanding leaders, the nursery class had better not be attempted. Yet she is strong in the conviction that the church has a great opportunity for helping parents to provide for very young children the nurture which will help them to lay solid foundations for mature Christian personality in later life. The manual deals with practicality and insight with the nursery child in the home; how the child may be helped by helping its parents; the program of the nursery class session; how the nursery classroom should be equipped; and ways of working in the nursery class. G. S. DOBBINS

The Soul Doctor. By Charles Reed Zahniser. Round Table Press, Inc., New York, 1938. 209 pages.

There is peculiar fascination in case studies, particularly when these studies reveal the experiences and needs of persons in the field of religion and morals. Doctor Zahniser's *Case Work Evangelism* attracted wide attention because it undertook to deal with evangelism from the standpoint of actual situations rather than theological presuppositions. *The Soul Doctor* is almost as interesting as Lloyd Douglas' religious novels. A young minister is placed in a traditional pastorate, where he finds himself hampered, disappointed, disillusioned. He had expected great crowds to flock to hear him preach, but they failed to flock. Those who came to hear his sermons did not seem to be greatly benefited or changed by them. Gradually he was led to the realization that people need personal help in their life problems more than they need pulpit orations or scholarly expositions of Scripture passages. The result was a study of the foundations of psychology with a view to translating its methodology into terms of pastoral helpfulness. As the "soul doctor" grasped these simple fundamentals and began to work them out in practice he discovered that he was meeting needs which he could never have met in the traditional ways.

Chapter after chapter is devoted to the revelation of the needs of men and women who came to the minister or to whom he went in the effort to find a solution for their problems in the light of a sound psychology and a sound Christian faith. The outcomes were many—a new sense of usefulness, concrete results in the remaking of human lives, a deepening of the minister's own spiritual life, a better understanding of Jesus Christ, a dynamic quality in teaching, preaching, prayer. The crowds who had left him came back to the preaching services because the minister had learned to deal with life and brought them messages which grew out of life situations. The church grew and prospered, though with many ups and downs, for the course of the soul doctor did not run smoothly. The transformed minister with his new psychological approach is seen in the closing chapter surrounded by a grateful people who have come to see that the religion of Jesus Christ is something that functions in their lives rather than something about which the preacher preaches and to which the people listen. One wonders how much of fact and how much of fiction are included in the story, and the veteran pastor will smile a bit at the naivete of the author who assumes that his minister is the first to make discoveries which seasoned pastors made long ago. The book is unusually interesting, refreshing, stimulating, and will repay reading. G. S. Dobbins

Guiding Human Misfits. By Alexandra Adler, M.D. The Macmillan Company. 88 pages. Price $1.75.

This is a small book by the brilliant daughter of the distinguished psychologist, Alfred Adler, often referred to as the founder of "individual psychology." Its brevity commends it to the pastor or other Christian worker who desires a simple but authoritative statement concerning psychotherapy in its application to characteristic abnormal behavior. Dr. Adler sets out succinctly the principles underlying "individual psychology," and then deals with neuroses in childhood, problems of adolescence, the psychology of

delinquency and criminality, the significance of early childhood experiences, and the new and better understanding of dreams. The concluding chapter on child guidance and psychotherapy is especially valuable. The book is commended to "physicians, social workers, teachers, as well as to educated parents and other lay people." G. S. Dobbins

II. MISSIONARY AND HISTORICAL.

Catholic Mission History. By Joseph Schmidlin, D.D., Professor of Missiology at the University of Muenster. Translation edited by Matthias Braun, S.V.D., Mission Press, Techny, Illinois. 862 pages.

Dr. Schmidlin has brought all students of Missions deeply in his debt by his very scholarly and understanding interpretation and story of the missionary work of the Roman Catholic Church. Until a few years ago there was no volume available giving a general survey of the history of missions from the days of Jesus down to the present day. Especially was this need unfulfilled with reference to the Roman Church. In the matter of mission theory the defect was even greater with reference to the Roman Church. These lacks have been supplied by the most competent and painstaking author of this volume, first published six years ago; and by his later work, Catholic Mission Theory.

Of course Dr. Schmidlin has the Catholic viewpoint. He would not be expected to approve of Protestant Missions, as he very naturally would deplore the existence of Protestantism. Yet he is sympathetic and appreciative. He could not be expected in this history to give much attention to Protestant Missions. His brief appendix, entitled, The Protestant and Schismatic Missions betrays the fact that he had not made use of many authoritative works; and that he had given only cursory attention to such as he did take account of.

The history is divided into four sections: the early Christian mission, the medieval mission, missions in the modern

epoch (from the Reformation), the world mission in recent times. The general plane of treatment is partly biographical, partly racial and national, hence the period differentiations are not to be marked by specific dates, except in the case of the German Reformation.

All real students of Missions will need this volume. Besides being a thoroughly scholarly work it is fully documented so that it may be used as a guide for research and exhaustive study. W. O. CARVER

God In History. By Otto Piper. The Macmillan Company. 1939. 189 pages. Price $2.00.

The author of this book succeeded Dr. Karl Barth at the University of Muenster in 1929, but went out of Germany with the tide in protest against Nazi philosophy in 1933. Since then he has been lecturing in Britain, and has recently been appointed Professor of Systematic Theology at Princeton. In this volume he presents a series of lectures which he delivered at the University of Edinburgh in 1936.

The author's approach is from the Biblical point of view, based upon the premise of a divine purpose in history, and beginning with "an exposition of the historical function of Jesus Christ." Holy history is the delineation of the development of this purpose, all else is secular history. Although he follows a Barthian direction of thought in general, he states in the introductory chapter that he regards Barth as having stopped halfway in recognizing and applying "the intimate connection which exists between revelation and history." He feels that while there is value in the philosophy of history that Berdyaev and Tillich have been championing, they have gone too far in seeing in holy history merely a movement that is analogous to the course of all history. Dr. Piper feels that the school of thought that is more profoundly in line with the principle of purpose as revealed in Jesus Christ is the Heilegeschichteschule, which builds upon the history of salvation. The Bible must be interpreted, he thinks, as a delineation of this purpose that is

supra-empirical, transcendent, and yet mediated to man in history. He sees the origin of this purpose in original history (Urgeschichte), rather than in pre-history. The account in Genesis pictures a spiritual world which exists in time but is not subject to the laws of historical time, rather than an actual series of events in history. From the standpoint of actual history he regards the Genesis account as myth, and yet he says that "the myth is the genuine form of revelation." This emphasis reminds one of Reinhold Neibuhr's treatment in *Beyond Tragedy.*

Throughout the volume the author's treatment is intriguing, but not sustained on the high level with which he begins. The reader will probably have the feeling that he was let down at about the middle of the book. His treatment of the modern situation concerning the Jew, as well as his analysis of the church in the modern world leave much to be desired. He almost branches off into dispensationalism. But there is much of real value in the book.

H. W. Tbibble

America Now. Edited by Harold E. Stearns. The Literary Guild of America, Inc. Price $2.00.

This is "an inquiry into civilization in the United States, by thirty-six Americans." The publishers speak of the high qualifications of Mr. Stearns, the editor, for bringing together the opinions of men and women who are authorities in their respective fields in this "timely, informing and enthralling interpretation of the mainspring of what constitute our civilization today." The volume is a fascinating compendium of remarkably interesting and informing essays that range all the way from business to psychiatry. Dr. Karl Menninger contributes the chapter on psychiatry; Dr. Logan Clendening on general medicine; Deems Taylor on music; Joseph Wood Krutch on the theatre; John Chamberlain on literature; Louis Reid on radio and movies; Elsie Clews Parsons on the family; Robert L. Duffus on the small town; Jacques Barzun on racial minorities; Bruce Bliven

on public opinion; Paul Douglass on Protestant faiths; Francis X. Talbot on Catholic Church; Lin Yutang on the Chinese point of view; George Soule on radicalism; Christian Gauss on education; M. A. Hallgren on war.

The book, of course, is chiefly valuable because of its timeliness, but many of the discussions contain materials of permanent value. The minister who is ambitious to keep abreast of current thought, and who wants authoritative opinion of the major issues of today, will find in this collection of essays a treasury of facts and ideas.

G. S. Dobbins

A Working Faith for the World. By Hugh Vernon White, Secretary American Board of Commissioners for Foreign Missions. Harper and Brothers, New York, 1938, X and 213 pages. Price $2.00.

For further review of this very important volume on the theory and practice of Missions in the present world crisis see the Managing Editor's section, January, 1939.

Even for readers who might not seek this volume because of its missionary interest, it is to be commended for its value as an interpretation of the nature and task of Christianity. While there is all the appreciation one would expect of other religions there is clear discernment and statement of Christianity's supreme worth. The limitations of other faiths which, by reason of their very central principles, disqualify them as working faiths for the world are pointed out. The recognized forms of missionary work are accepted but reinterpreted with depth and breadth so that no question is left as to the world's needing what Christianity alone can give. There is room for serious question as to the author's interpretation of the place of Jesus in the working of the Christian faith.

W. O. Carver

[This review was omitted in the issue of January, 1939, where this able volume was discussed at length editorially. As it stands the notice here is inadequate and fails to indicate the full importance of one of the most significant discussions of missions in the current period.—W. O. C.].

The Religions of Mankind. By Edmund Davison Soper. The Abingdon Press, New York. 1938. 364 pages. $3.00.

The World's Religions. By Charles S. Braden. Cokesbury Press, Nashville. 1939. 256 pages. $1.50.

The appearance of these two books is symptomatic of the increasing general interest in the various religions of the world, and of the fact that, due to rapid changes in recent years, any book as much as ten years old is badly out of date. Both of these volumes are valuable. They differ in purpose and scope, each being, in the opinion of this re-reviewer, the best production of its particular type thus far published.

Dr. Soper's book is a revised and enlarged edition of a work first published in 1921, which for years ranked as one of the best text-books for college and seminary use. In recent years its usefulness had been somewhat diminished because it was not quite up-to-date. The revision removes any lack on that score, and puts the book in line to regain its former position of favor. Besides additional new material at the end of each chapter, the revision differs from the earlier work in being rewritten at certain points, and in being set in more readable type. It covers the whole field of the history of religions about as fully as a single volume could, with just enough of interpretation to make the facts meaningful. It is the most satisfactory book available to give the student or general reader a full introduction to the study of religions.

Professor Braden's book is much smaller and more concise. It does not pretend to be a full treatment, but was written explicitly to provide a condensed and simplified account for the uninitiated. The writer has packed an amazing amount of material into brief compass. This is at once the value and the defect of the book. There has long been a demand for just such a handbook; yet one cannot escape the feeling, as he runs through this volume, that there is simply too much material to be covered, and that simplification and abridgment bring certain inevitable faults.

Braden's book will doubtless fill a need in study courses and the like, but for a real understanding of the subject the larger and more expensive book of Soper is strongly to be recommended. H. C. GOERNER

Women of the Way: Christ and the World's Womanhood. Friendship Press, New York. 1938. 198 pages. Cloth $1.00; paper 50 cents.

This volume realizes a fine concept in a fine way. A study of the meaning of Christ to women, as attained by his work in them in all parts of the world, is written by twelve women in as many sections of the world. Some of the names of the writers are household words the world over. All of them are by women in which Christ has wrought redemption in a large sense and who in turn have been instruments of his redemption in a large way. They tell their own stories and the power of Christ in their own sections of the world. Here one sees Christ in the womanhood of Japan, China, Korea, the Netherlands East Indies, India, South Africa, Argentina, London's slums, etc., etc.

The book lacks only photographs of the writers.

W. O. CARVER

The Story of the Reconstruction. By Robert Selph Henry. The Bobbs-Merrill Company, Indianapolis.

For eight years Mr. Henry has been working to complete the fine work he started in his *Story of the Confederacy.* With keen insight and with exceptional story-telling ability he paints for us the scenes that were so familiar to our fathers. He pictures the failure of reconstruction. It was to make the South a stronghold for the Republican party. It created the Democratic Solid South. It left the negroes much worse off than it found them. It set back the restoration of the South for more than a generation. Lincoln and Johnson saved the day and gave some semblance of order in a world of chaos.

The author is honest, sane, fair, impartial and sympathetic. His book is reasonable, statesman-like and useful.

KYLE M. YATES

III. BIBLICAL AND THEOLOGICAL.

The Christ of the Gospels. An Exegetical Study. By J. W. Shepard, Th.D., Professor of New Testament Interpretation in the Baptist Bible Institute, New Orleans. Bible Institute Memorial Press. 635 pages.

The purpose of this work in the words of the author is "to give an exegetical study of the life of Jesus Christ as depicted in the Gospels." The author describes his plan as "not simply biographical, but more widely expository." It is an ambitious plan, he says, "but commends itself in that it follows the principle of grammatico-historical exposition, which has become in our modern era scientific in its methods of research. At the same time that it seeks to present a realistic picture of Jesus as reflected in the Gospel narratives, it would not forget to relate the life and principles of the Master to the present as well as to the past environment. This is the practical aim."

The simplicity of this purpose and plan commends itself to the Bible student. Perhaps there is no modern work executed in just this fashion. The book therefore would deserve consideration on this score alone, but for other reasons it merits commendation. The author undertakes to give a careful exegesis of every incident and teaching in the life of Jesus in its proper chronological setting. It must be admitted that the best exegesis is not on the basis of chronology and harmony of the Gospels, but upon the basis of the mind and purpose of an author as revealed in an individual book. Nevertheless there is place for such a work as Dr. Shepard's so long as we use harmonies and chronologies as bases for study of the life of Christ, and it must be said that Dr. Shepard has done his work thoroughly. He has drawn freely from the great lives of Christ, as he explains in his foreword, but he has added his own interpretations and at the same time has brought together in the compass of one volume a mass of valuable information illuminating in schol-

arly, yet readable fashion the traditionally accepted course of the life of the Master. Under each chapter heading references are given to a harmony of the Gospels, but what harmony is not stated. In a subsequent edition doubtless this and other omissions and errors will be cared for.

The Historical Introduction is a very worthy sketch of the environment into which Christianity was born.

EDWARD A. MCDOWELL

The Eternal Gospel. By Rufus M. Jones. The Macmillan Co., 1938. 235 pages. Price $2.00.

The author says that he has derived his title from the one passage in the New Testament where it occurs, and from the use made of it by Joachim of Fiori in the Twelfth century. It is therefore not used in the Barthian sense, or derived from the Barthian outlook. Nor is it employed with dispensational implications. As a matter of fact, throughout his book he seems to be seeking to set himself in contradiction to the transcendentalism of Karl Barth. And yet the Eternal Gospel for him is transcendental. The difference, as he indicates, is in the perspective in which the "otherness" is viewed. With him it is qualtative and spiritual, rather than special. And the gospel comes to us not in an abrupt change, but in a spiritual development. The treatment here is set forward on the basis of a rather broad conception of revelation, which is inclusive of all that is usually embraced in the categories of general and special revelation. The background is the acceptance of a moral and spiritual kinship between God and man which is rooted in the divine work of Christ, and which is not completely annulled by the fall of man in sin. He does not accentuate the depravity of man in sin, but he does seek to stress man's need for a spiritual experience in Christ. Perhaps we are faced with the necessity of choosing between two trends in a general Christian view. One is to emphasize sin and man's moral depravity, and therefore his utter inability to do anything to accomplish his deliverance from spiritual death to eternal

life. The other is to emphasize man's kinship with God and latent capacity for fellowship with Christ. The former leads to the Barthian perpendicular view and the abruptness of an eternal incarnation in a sinful and temporal order; while the latter leads to a slightly inclined horizontal view, that sees in the incarnation fulfilment of history, and a consummation of God's work in creation and a completion of that creation by his work in man. The latter is quite congenial to the high type of mysticism that the author expresses. Between these two general views the reader will find himself making choices as he is carried along with the thought and the language of the author. There is very little that is fresh or new in this volume for those who are acquainted with Dr. Jones, but the reader will find here a tonic for his spiritual life H. W. TRIBBLE

The Growth of Religion. By H. N. Wieman and W. M. Horton. Willett, Clark and Co., Chicago. 1938. 505 pages. $5.00.

This thick volume is of significant importance—not exactly for the reasons which the authors probably imagine, but for reasons almost equally as good.

The co-authors address themselves to one question of tremendous interest and import today: *What is to the theology of tomorrow?* In two separate sections of almost equal length, they attempt so to present a historical and critical analysis of religion as to leave the reader in no doubt that the only logical form of theology for the next generation is American theistic naturalism of a particular variety. The importance of the book is two-fold: first, if followed critically, without necessarily accepting the main thesis, it can serve rather admirably as an analysis of some factors involved in the determination of the future of theology; and second, it reveals with a new frankness and exactness just what certain theistic naturalists conceive Christianity to be, and so makes easier a judgment of their system, which may by no means be as favorable as their own self-judgment.

In Part I, Professor Horton traces the historical growth of religion from primitive religion on through the various world religions in a clear and succinct manner. He concludes, in the light of history, that there are two forms of religion, superstition and "high religion," and that only "high religion" of a certain type is fitted to fulfill the needs of mankind. The stage is thus set for Wieman in Part II to describe the ideal religion of today and tomorrow.

Although he takes 250 pages to develop it, Wieman's theme is quite simple. Briefly, it is as follows: Religion is like a tree. When the tree of religion found itself in the atmosphere of modern science, it withered at the top, and two new branches sprang forth from the main trunk, liberalism and traditional supernaturalism. Neither of these, however, has succeeded in becoming the bearer of the life sap of religion, and both have withered at the top. But from each there has sprung forth another new shoot: from liberalism, the new humanism, and from supernaturalism, neo-supernaturalism. Humanism is already withering, while neo-supernaturalism is enjoying rapid growth, and might appear to be destined to become the main branch. But it cannot continue to flourish unless there is a radical change in the atmosphere of the modern world, which is not likely to occur. The main branch of religion in the scientific world of tomorrow will therefore be none of these shoots, but what is now only a small sprout from down at the central crotch of the tree, namely, the new theistic naturalism.

The main body of the book is a comparison of neo-supernaturalism, or Barthianism, with the new theistic naturalism, in which the latter emerges as the winner of every encounter, and is vindicated as the rightful bearer of the life-giving sap of religion. The confidence with which Wieman presents his religious philosophy as the potential answer to every theological need is surprisingly bold.

The basic fallacy of the book is one into which many contemporary theologians fall: namely, the assumption that the theology of tomorrow will be a cut-and-dried system

worked out in the study of a philosopher-theologian and thence passed down to a grateful public. History says that theologies are not so born. First comes a great surge of religious life, in the warmth of which new truths are seen and all truths find a new setting. Afterward comes the leisurely formulation by theologians of the rich content of the corporate spiritual experience. Religion itself is the life-sap; theology is only the bark, the outer covering of the tree. Without a revival of religious life, there will be no new theology, and the nature of the revival will determine the type of its theology.

Despite the fact that the authors do not prove their thesis, this book is among the best available at present to bring the reader right up to date as to what is going on in the realm of theology, and to enable him to take a speculative peep into the future. H. C. GOERNER

Rethinking Religion. By John Haynes Holmes. The Macmillan Co., New York, 1938. 249 pages. $2.00.

Putting into permanent form the substance of a series of radio addresses recently delivered, Dr. John Haynes Holmes gives us here a statement of his own religious ideas "as they stand today." No one familiar with the author and his writings will be surprised to find that the essence of his faith is a Humanism based upon a naturalistic interpretation of life, extremely deferential to Science, and faintly touched with emotional quality. The surprising thing is that it is felt necessary to restate this viewpoint, which became so familiar a dozen years ago, and which leaders of religious thought are pronouncing obsolete today. The fact that, as radio addresses, these lectures received popular acclaim is just another indication of the inevitable lag of public thought behind the vanguard of the creative thinkers of any generation. It is an evidence that for years after this type of Modernism has been actually left behind by the stream of living Christianity, there will be those who still adhere to it.

As an apology for "religion" in the very broadest and vaguest sense of that word, in contradistinction to irreligion, or secularism, there is something to be said for the book. It has its strong points of logical argument. But it is in no sense a rationale for Christianity. If read by an atheistic, it might conceivably help him toward theistic belief. But much more would be required to make of him a Christian.

H. C. GOERNER

Christ On Trial. By K. Schilder, Ph.D. Translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Publishing Co., Grand Rapids. 549 pages. Price $3.00.

This is the second volume of what undoubtedly will be recognized as a great trilogy. The first of the trilogy, "Christ in His Suffering," was reviewed by this reviewer in the October issue of *The Review and Expositor.* The present work bears out the promise of the first, and if the third book, yet to come, maintains the high quality of its predecessors, these three volumes will constitute a veritable library on the suffering of Christ which for originality and wealth of detail will be hard to equal.

One will not discover in this latest book by Dr. Schilder, as indeed he will not discover in "Christ in His Suffering," the traditional method of exegesis. There are those who will doubtless say of Schilder's method that it smacks of the spiritualizing of Origen, that his analogies are beyond the pale of reason, that too much is read into the record. There are others who will be displeased by the conservatism of the author. But none can doubt that a great mind has brought to bear upon the Scriptures the power and insight of a vivid imagination. The strength of the book is that this rich imagination is buttressed by a splendid knowledge of the Old Testament and a remarkable grasp of the relationship between and old and the new dispensations. And this is as it should be, for how can one undertake to interpret the New Testament without a fair knowledge of the Old, or interpret the Christ without an appreciation of the significance of God's dealings with Israel?

Schilder sees in every incident connected with the life of Christ the hand of God. It is interesting to follow him as he applies this principle. By way of illustration let us open this book at page 204 in the chapter which deals with the denial of Peter, "Christ Being Isolated a Second Time," and read: "Just as Jesus passes Peter, the cock crows. God opens the beak of the fowl because He needs it to call Peter's attention to the word which Christ had spoken beforehand. That is the first demonstration of might in the schedule of heaven. Priests and asses, Levites and serpents, Sanhedrins and cocks, each and all have their place in the programme of the kingdom of heaven, and each speaks at its appointed time." This is a key to Schilder's theology. If one does not relish such simplicity of faith he will probably not like the book. But whether one agrees with the author's theology or not he will doubtless discover much new light on the suffering of Christ.

There are many interesting places in the book. Among the especially appealing chapters are the one referred to on the denial of Peter, another, "Christ Confronted by the dead Judas," and a third, "Christ or Barabbas."

Ministers who contemplate a fresh study of the sufferings of Christ will do well to have this book as well as "Christ in His Suffering." EDWARD A. MCDOWELL

The Book of Revelation. By Bruce Corbin. Zondervan Publishing House, Grand Rapids. 177 pages. Price $1.25.

This is another book which undertakes to unravel the mystery of the Apocalypse. After reading it most readers will probably conclude that Revelation is as much a mystery as ever. The author, like many who expound the book, has his scheme of prophecy fulfillment. Unlike some others, however, he expands the prophetic sections to include the letters to the seven churches of Asia Minor. His chapters on the seven churches are headed, "Christ Reveals the Rise and Course of Ecclesiasticism" and "Christ Evaluates

Protestantism." The churches at Ephesus, Smyrna, Pergamum and Thyatria are treated under the first heading, the churches at Sardis, Philadelphia and Laodicea under the second. It is enlightening to learn that Laodicea represents "The rejected church (1900 A. D.—)."

EDWARD A. MCDOWELL

IV. PHILOSOPHICAL AND HOMILETICAL.

The Soul's Struggle. By Robert Johnson, D.D., D.C.L. Revell. Price $1.50.

This posthumous volume of sermons and addresses is a worthy memorial of the ministry of Dr. Johnson at St. John's Church in Washington, D. C. An introduction by Mr. Duncan Phillips, an Art Critic of Washington, bears beautiful testimony to the author's personal qualities and preaching power. The messages disclose a mystical and poetic soul, a man of much thought and spiritual imagination. These qualities, however, do not divorce him from the common failures and the practical problems of men. There are many passages that are at once fine examples of literary excellence and of spiritual insight. The freshness with which oft repeated truth appears reminds the reader of the power of simile, and metaphor and graphic word. Let one paragraph illustrate: "In religion, as in life, no man may deliver his brother nor make agreement unto God for him. Each must find his own contact with the Eternal. Each must make his own pilgrimage. All that another can do for us is to tell the character of the road to be traveled and give up maps of the way. A body of religious people without religious experience is like a scholar without knowledge, a rich man without money . . . an army without guns . . . airplanes without wings. From these we would expect nothing. From the religious without experience we get nothing. The Jew of old knew God. The early Christians knew God-in-Christ. What do we know? The Christian religion has been kept

alive by a little remnant in every Christian congregation throughout Christendom. This little remnant is a body of people who know, who have kept the torch of religion burning in the midst of a lot of dead people."

J. B. WEATHERSPOON

The Problem of Following Jesus. By James Gordon Gilkey, D.D. LL.D., Litt.D. The Macmillan Company. 1938. 127 pages. Price $1.50.

Doctor Gilkey, who prides himself on being a liberal, always writes provocatively. Whether one agrees with him or not, one is bound to follow his arguments with respect, for he has thought them through lucidly and expressed them with vigor and power.

"The Problem of Following Jesus" arises out of the Christian's dilemma when he is confronted with the literalistic picture of Jesus on the one hand, and the symbolic concept on the other. The "fundamentalist" would take the picture of Jesus given in the synoptics as literally true at every point, and test Christian faith and life by faith in and loyalty to this "Jesus of the Biblical record." The "ultra-modernist" swings to the other extreme, caring but little for such details as the virgin birth, the miracle, the resurrection and ascension, but utilizing Jesus principally as a symbol of high spiritual values. In between the Jesus of the infallible record and the Jesus of historical probability must be found, Doctor Gilkey suggests, "the Jesus of compromise." The author then proceeds to contrast the extreme views of the teachings of Jesus about God and man, about the kingdom of God, about immortality, about right and wrong, about social problems, his thesis being that the intelligent Christian today must find a middle ground which will preserve the true spirit of Jesus and bring that spirit to the service of mankind. He comes out with three great principles by which the permanent is to be distinguished from the transient in the life and teachings of Jesus. Briefly restated, these crucial principles are (1) the love of a God

who can be trusted, (2) the infinite worth of every individual as a child of God, (3) the principle of kindness in human relationships, true greatness being measured by the extent of the service which we render to other people. The remainder of the book is an explication of these three determinative norms of discipleship. It is not necessary to agree with Doctor Gilkey to have one's thinking enriched by this stimulating study. G. S. Dobbins

Biology and Christian Belief. By W. Osborne Greenwood. The Macmillan Company. 1939. 192 pages. Price $1.75.

We have outgrown the old notion that there must be a conflict between science and theology. The development in the field of the philosophy of modern science, together with the development of a more elastic attitude on the part of Christian thinkers has brought true religion and true science closer together. All of us are delighted with this trend, but not all of us are in a position to keep step with the writings of the best scientists in the various fields of investigation. Dr. Greenwood has attempted in this volume to set before us in language that the layman can understand the common ground between biology and Christian faith. He sees in recent trends in biology a distinct movement away from the mechanistic interpretation to a vitalistic and purposive view. This does not mean that biology has surrendered the theory of evolution. On the contrary the author not only recognizes this as the basal philosophy in biology, but he himself accepts it. He points out, however, that the philosophy of evolution that is the working basis of the thought of science may well be regarded as the interpretation that science gives to the creative work of God. His view is that the basal fact for religion is that God is at work through all of the processes that science discovers, and that the findings of science confirm rather than contradict the convictions of faith.

While the book deals particularly with biology, the author also branches out into kindred fields of science. The

early part of the book deals with the attitude of physics toward the nature of our universe. But that is only to prepare the way for the main task that he performs in the book. He has included much factual information that will be entertaining and informing to the reader. Read this book. Whether or not you agree with all the author's views, you will be greatly encouraged to find that the trend in science today is definitely toward those convictions that undergird the Christian view of life. H. W. TRIBBLE

Christianity and Creative Quests. By Gaius Glenn Atkins. Cokesbury Press, Nashville, 1939. 232 pages. $2.00.

These chapters, which represent the Cole Lectures delivered at Vanderbilt last year, grow better and better as one reads on; and what begins as a mildly interesting essay develops into a gripping inquiry into the most profound and vital issues of our generation. Tracing through the centuries the quests which have lured men on, the author comes at last to the modern era, in which humanity seems to have lost its way, not knowing what to quest. With keen insight, broad understanding, and a touch of predictive prophecy, Professor Atkins portrays the present state of the world in dramatic fashion. He gives no ready-made solution to our problems, but his words cannot fail to stimulate real thought and to suggest the Christian way out.

Always fluent with the pen, Doctor Atkins writes here in sparkling style, his incisive thought illuminated by historical and literary allusions which flow easily into place and give an index to the breadth of the author's reading and appreciation of life. This makes easy and delightful reading of the meaty material with which he is dealing.

The dominant spirit of the book is a lofty optimism, grounded not in a refusal to face the ugly facts, but in a faith that somehow divine purpose is real, though veiled, and human progress is actual, though not automatic. It is good tonic for these days of fatalism and despair.

H. C. GOERNER

To Them That Perish. By Elias Dodson Poe. The Broadman Press. Price $1.00.

This is the second contribution to Broadman Sermons made from the effective preaching ministry of Dr. Poe, and we feel sure it will receive a hearty welcome. The present volume is a series of evangelistic sermons, having the virtues of simplicity and directness of utterance. The author has not hesitated to use the old texts and to say again the familiar facts concerning sin and salvation; but he has adorned their force and appeal with fresh illustrations from his own experience and observation, and with anecdotes well told. One likes to see a preacher writing out evangelistic sermons. Too often it is the evangelistic sermon that is poorly prepared, the preacher thinking, perhaps, to gain greater freedom thereby. But the success of the evangelistic ministry of Dr. Poe argues that careful preparation is an asset. All who read them will appreciate the solid worth of these messages to them that perish.

J. B. Weatherspoon

Types of Religious Philosophy. By Edwin A. Burtt. Harper and Bros., New York. 1939. 512 pages. Price $3.00.

This book fills in admirable fashion a real need. Designed primarily as a text-book for introductory courses in Philosophy of Religion, it is also well suited for use by the minister and alert layman as a key to understanding the various schools of thought of our day.

The main body of the text is given to an objective description of the seven main systems of thought which are current: Catholicism, Protestant Fundamentalism, the Religion of Science, Agnosticism, Ethical Idealism, Modernism, and Humanism. There precede, however, an introductory chapter and a sketch of the early historical background. The various types of philosophy are taken up in the order in which they made their appearance historically, so that the book becomes in a sense an introduction to the history of Christian thought. An additional chapter deals briefly with

"Some Individual Philosophies and Current Trends," while the Conclusion offers guidance in comparative analysis of the various systems. This combination of the historical, comparative, and analytical methods is used with rare skill by Professor Burtt, and the result is most satisfactory.

The author succeeds in preserving an attitude of nonpartisan objectivity, yet shows sympathetic understanding of the essential genius of each philosophy discussed. He does no special pleading, but the sincere student should come from a study of the book, not only broadened in understanding, but more loyal to the truth within his own religious tradition. H. C. GOERNER

The New Testament and the Laws of Evidence. By Harry Rimmer, D.D., Sc.D. Wm. B. Eerdmann's Publishing Company, Grand Rapids, Mich. 119 pages. Price $1.00.

"Dr. Harry Rimmer takes the role of a lawyer, and you as the reader are invited to be the judge. The question before the court is the reliability of the New Testament. When the reliability of a witness is called into question in our courts, the judge decides whether the witness fulfills the law's requirements."

"In this book, Dr. Rimmer applies the same procedure to the question of the authenticity of the New Testament. He shows that the New Testament writers meet all the requirements of the law. He tells how the methods of 'higher criticism' have been thrown out of court in a recent law suit. And he shows that the critics of the Bible have abused the principles of justice."

Thus the work is introduced by the publishers. The reader will find it an impassioned attack on the critics as well as a direct attempt to buttress the credibility of the historical narratives of the New Testament in the face of destructive criticism. The author is tremendously in earnest about the whole business and in four chapters, consisting of *The Legal Value of the Gospels as Evidence, The Integrity of the Witnesses, The Amazing Record of Critical Injustice,*

and *The Firm Foundation of the Christian Revelation,* he charges the "assured results of criticism" while analyzing the unimpeachable evidences both of the New Testament and its witnesses. On the whole, the work has many good points, but is entirely too belligerent and bitter with the critics, and too free with the use of non-biblical traditions in establishing arguments. J. McKee Adams

The Making of the Minister. By William H. Leach. The Cokesbury Press. Price $1.50.

The author of this book is a servant of preachers. Through "Church Management" and various books and manuals he has made life easier and more pleasant for them. Again in this volume he traverses the whole career of the preacher from the processional of youth to the recessional of old age, facing practical problems and making practical suggestions at every point. Problems of education, early pastorates, economic security, home life in a parsonage, church leadership, pastoral work, soul-winning, preaching, relations with other ministers, decline and old age,—all of these and more, are discussed with sympathy and wisdom. Laymen as well as preachers could learn something from these pages.

J. B. Weatherspoon

Modern Humanism and Christian Theism. By Elias Andrews, B.A., B.D., Interim Lecturer in the Philosophy and Psychology of Religion, Pine Hill Divinity Hall, Halifax, Nova Scotia, Canada. With a foreword by Rev. James Thompson, M.A., D.D., President of the University of Saskatchewan, Saspatoon, Canada. Grand Rapids, Mich., Zondervan Publishing House. 1939. 232 pp. $1.50.

There are gratifying indications, definite and increasing, that "Modern Humanism is declining, has declined already to the point of requiring little further refutation. As a thesis for the B. D. degree of a theological college this work abundantly deserves the high praise of the responsible professor. It is a thorough outline study of humanism from the

standpoints of history, theology, philosophy and science. It is minutely outlined as if for an elementary text-book, and written in lucidly clear and accurate English. It is based on a good range reading from first class authorities with numerous pertinent quotations from them. In general approach and method, especially mechanical form it belongs to the nineteenth century—didactic rather than investigating. It is fair, frank and convincing. For all who need to gain clear understanding and forceful criticism of Humanism no better book can be found. It can be read rapidly with clear understanding.

W. O. CARVER

The Christ We Need. By W. T. Conner. The Zondervan Press. Price $1.00.

Here is a little book of solid meat. Dr. Conner is a careful interpreter, a true thinker, and a devout Christian. He knows what is important and what is unimportant. He does not waste words and has no use for words that people cannot understand. So here we have a book of sermons on fundamental truths and problems connected with Jesus Christ, given in simple language, with the undergirding of accurate interpretation of Scripture, and in the light of a wide theological horizon. If one had any criticism at all it would be that the sermons are too short. Like the author himself they do not carry any surplus pounds. Too often the reader comes upon the statement that summarization is necessary, when one would like a further elaboration. Dr. Conner knows how to express himself and has something to say. The publisher could afford to give him room.

J. B. WEATHERSPOON

V. MISCELLANEOUS.

Meditations for the Sick. By Russell L. Dicks. Published by Willett, Clark and Co. 113 pages. Price $1.00.

Here is a little book that will warm any pastor's heart. It is written by a man who has devoted many years to the Christly ministry of visiting the sick, especially in a great general hospital. As he states in the foreword, he himself knows the meaning of suffering, having undergone many operations and having lain on a sick-bed for weary months. It was out of these experiences that he came to know the needs of the maimed and the diseased, to enter into the dread of anticipation of those who are to undergo an operation, and to feel the deep need of those who await recuperation or death. More than all this, the author has mastered the meaning of the cross, and in Christ has found the secret of suffering.

There is a brief foreword by Dr. Richard C. Cabot, a great Christian physician. Doctor Cabot well says, "Sometimes the sick man wants to be alone, but at such times he cannot always master the currents of his own mind. They sweep him away unless some impulse from outside himself focuses his thoughts in a profitable channel. Mr. Dicks' meditations meet the sufferer at some well known turning in the course of his illness—when he is in pain, when he is sleepless, fearful or discouraged. From that point they lead him in the direction which he would be likely to follow if he could bring his own healthy and undaunted mind to bear upon his present plight and could take the road to his own spiritual home." There is a meditation and then a beautiful prayer "for one who cannot sleep," "for one in pain," "for one who is afraid" "for one who feels guilty," "for one who is discouraged," "for one who is lonely," "for one who is disabled." Then there is help to turn the patient's mind to others, "in behalf of others who are sick," "in behalf of one's family," "for those who serve." Then there is a section

which turns thoughts beyond the sickroom, "upon humor," "upon imagination," "upon books," "upon belief in prayer," "upon gaining one's life," "upon the cross."

The last section contains selected prayers, scriptures, hymns, poetry.

Let the minister get this book and put it alongside his Bible for reading and study as he prepares mind and heart for the delicate duty of ministering to the sick.

G. S. Dobbins

George W. Truett. A Biography by Powhatan W. James. The Macmillan Company, New York. 1939. Octavo, pp. 281. Price $2.50.

Doctor Douglas Southall Freeman correctly refers to the man who has been pastor of the great First Baptist Church of Dallas for forty-two years as "an institution." And what a great and noble institution!

George W. Truett is first of all a preacher of the gospel of Christ. Doctor James tells the story of his call to the ministry. The call came through Christians who were impressed by the supreme fitness of the young man for the work of a preacher. He was drafted into the army of the Lord by the unanimous and insistent call of Whitewright Baptist Church. Later on in a crisis in his life Doctor Truett received a personal call from the Lord Jesus so clear and strong that he could never doubt his right to stand before men as an ambassador for Christ. Multiplied thousands in all parts of the world have been won to Christ through the fervent appeals of this great preacher.

George W. Truett is also preeminent as a pastor. He is a shepherd of souls, having always as his model and inspiration the great Good Shepherd. Even when preaching far from his Dallas pastorate, he speaks with the shepherd heart, and men who never before saw him are drawn irresistibly to him as one who cares for their souls.

In the hands of his biographer the life of George W. Truett moves the reader like a great Epic. This is especially

true of the story from the beginning on through the chapter entitled "Service Over-Seas." The remainder of the book describes activities of great importance, but not quite so unique and gripping as the events prior to 1920.

I had heard from the lips of Doctor Truett many of the incidents recorded in this biography, and I wondered whether the printed pages would hold my attention and stir my heart. Opening the biography just before the evening meal I could not turn to anything else until I had completed the story. After three weeks I took up the book again and was amazed and gratified to find the story just as gripping and inspiring as it was at the first reading.

The biographer has wisely allowed Doctor Truett to speak for himself. The story has the value of an autobiography. Our thanks are due Doctor James for persuading Doctor Truett to consent to the publication of his life story. I could wish that every preacher in America might own a copy of the book!

It was my privilege to make three missionary tours in Brazil in 1925, 1926 and 1928, preaching for the most part through interpreters. How I rejoiced in Doctor Truett's South American Good-Will Tour of 1930! Our greatest preacher was heard by thousands in Brazil, Argentina and Chile, and many hundreds were led to confess Christ Jesus as their Saviour and Lord.

When I was in Canton attending the China Baptist Centennial in October, 1936, it was my privilege to see twenty men baptized by Pastor Lau. We were told that some of these were converted under Doctor Truett's preaching in March, 1936. Throughout China we heard testimony of the great work of grace which attended his ministry.

Perhaps no preacher of the past forty years has spoken the message of salvation to more souls throughout the world than George W. Truett. May he be spared in health and strength for years to come to proclaim with both flute and trumpet notes the unsearchable riches of Christ.

JOHN R. SAMPEY

The Story of Chung Mei. Charles R. Shepherd, Th.D., Philadelphia. 1939. 264 pp. $2.00.

The author of this story of a remarkably successful school home for Chinese boys has been the chief creator of the institution. He has shown a genius for this task, having previously learned the Chinese as a missionary in Canton, and then in the coast states of America.

Dr. Shepard has manifest a skill in authorship in a number of books, stories with Chinese characters and settings, a recent work on the Case Against Japan, and several tracts, magazine articles, etc.

Now he is giving us a fine, informing and entertaining story of an institution which "is attracting much attention both in home mission circles and among social workers and philanthropists."

I congratulate my friend and one time pupil. Even more I congratulate those who may read this important book.

W. O. Carver

The Church and the Christian. By Shailer Mathews. The Macmillan Co. 1938. 150 pages. Price $2.00.

The writing of this book seems to have been inspired by the recent "conferences" at Oxford and Edinburgh (summer 1937) and while it is quite natural for any one to react against the medieval terms and thought-patterns which dominated those conferences, yet one cannot see the reason for assuming that all the churches, and everywhere, reflect the tendencies, ideas and theologies that were there so manifest; nor if they did, just how this sort of protest should greatly help the situation.

There are seven chapters in this volume: 1. The Ecclesiastical Conception of "the Church." 2. Churches as Religious Social Groups. 3. Churches and "The Church." 4. The Christ of the Churches. 5. A Church as a Channel of Grace. 6. Churches as Moral Ferments. 7. Are Churches Still Needed? Each of these chapters has its excellencies

and faults but one believes that chapters two and three are by far the best taken as wholes.

The purely historical parts of the entire book are of real merit and pleasing presentation; but the theological and ecclesiological discussions, seem often to lack both depth and sympathy; and the New Testament criticism is generally that of a generation or two ago, and while the author frequently uses "out-moded social terms" to express vital Christian ideas, yet he makes his greatest contribution one believes in insisting throughout that, "the Church's social influence is dependent on its *religious* function," meaning, one takes it, *Christian* function; and while there often seems to be lack of both consistency and clarity in the use of generally accepted terms, yet there is definite and clear cut insistance on "righteous living" in all social responses, regardless of the "thought-pattern set-up" in which one claims to be a Christian. There are numerous paragraphs and single utterances that "scale the heights and plumb the depths," and the style is so "rich and racy" that one does not have to agree with the chief emphasis to thoroughly enjoy the reading of the entire book. F. M. POWELL

Were We Guinea Pigs? By the Class of 1938, University High School, The Ohio State University. Published by Henry Holt and Company. Price $2.00.

A traditional project of high school seniors is the production of a "Year Book" or Annual, with a plethora of photographs, club groups, campus scenes, pictures of the athletic teams in action, together with literary gems under the head of "class prophecy," "class history," "the best looker," "most popular student," and the like. Members of this class of 1938, in the progressive demonstration University High School, decided to write a book. The class of fifty-five members divided themselves into groups of seven or eight, and outlined a schedule of investigation and creative writing. The chapters were entitled, "Our Background," "Getting Started," "Learning About Living," "Using Language," "Ex-

pression Through Art," "Mathematics in Our Daily Life," "Putting Our Minds in Order," "Governing Ourselves," together with various essays on typical experiences. Teachers furnished stimulation and guidance, but the students were given entire freedom as to what they should write and how they should write it.

The result is a book that gives remarkable insight into the thought-life of modern, wholesome, energetic, fun-loving, ambitious high school boys and girls. Here we see the fruitage of so-called progressive education and find light on the question, "Is progressive education worthwhile"? All those who work with high school groups will find this book intensely interesting. G. S. DOBBINS

American Heretics and Saints. By Wallace P. Rusterholtz. Manthorne and Burack, Boston. 1938. 362 pages. Price $3.50.

This is supposed to be "An anthology of the Views of Independent Thinkers who have Influenced American Religious Opinion." Fifteen men and one woman, of widely different abilities, cultures, and characters, and, of equally varying convictions have been selected by the young author. (A biographical note states that he is still in the twenties; this doubtless helps to explain why many of these "sixteen" were chosen, and what is said about them!)

A chapter of varying length and value is devoted to each of the following and in this order: John Robinson, Roger Williams, Ann Hutchinson, Cotton Mather, Benjamin Franklin, Hosea Ballou, James Freeman, Thomas Paine, William Ellery Channing, Ralph Waldo Emerson, Theodora Parker, Robert G. Ingersoll, Clarence Darrow, Harry Emerson Fosdick, John Haynes Holmes and Charles Francis Potter.

The youthful author "excludes all theologians" and, in the main, permits each one "to speak for himself." But this is done so arbitrarily, and so generally "out of connection and context" that it means little more than what the author accepts as independent thinking. These chapters could hard-

ly be called biographies by any stretch of the imagination, and the only unity in such a book is the selection of numerous excerpts, all of which must have "been born in the objective case." Liberal thinking does not mean loose thinking, nor is objection to truth and revolt against accepted standards either a mark of independence or an expression of progress. F. M. POWELL

Up To Now. By Charles Forbes Taylor. Revell. Price $1.50.

Many will remember the keen interest of several years ago in Charlie Taylor, the boy evangelist. The boy has now become a man, and is going right on in the evangelistic mission which was his early passion. This volume is his own story of his life up to the present. His stated reasons for writing the book are three: to satisfy the curiosity of interested people who persist in asking questions; to show how God uses a life given to him in early childhood; and "to prove that Christians have more fun out of living than non-Christians." It is a most interesting story, and will be found both entertaining and helpful. J. B. WEATHERSPOON

Taking Men Alive. By Charles G. Trumbull. Published by Flem-H. Revell Company. 196 pages. Price $1.00.

One of the great religious figures of the past generation was Henry Clay Trumbull. It was he who originated the *Sunday School Times,* which at one time was perhaps the most widely circulated Sunday school paper in America. Doctor Trumbull wrote a book, *Individual Work for Individuals,* which in its day was looked upon as a masterpiece in the field of personal evangelism. The senior Trumbull was succeeded by his son, Charles G. Trumbull, as editor of the *Sunday School Times.* The son has proved a worthy successor to his great father, and has rendered valiant service in the cause of the Sunday-school.

The present volume is a revision of an older book by the author, based upon Dr. Clay Trumbull's *Individual Work*

for Individuals. The author frankly states that he quotes copiously from that work, but greatly reduces its contents, and reorganizes its form. The book reveals a remarkable insight into human nature, and emphasizes the necessity for knowing men in order to win them to Christ. There are scores of illustrations which make clear and definite the procedures under discussion. Jesus' figure of Christian workers as "fishers of men" runs throughout the book. The book's value is twofold—to the preacher, as furnishing a wealth of illustrative materials; and to the lay Christian, as furnishing inspiration and instruction concerning the supreme art of "taking men alive." G. S. DOBBINS

Welcome House. By Jessie Eleanor Moore. Friendship Press, New York. 1939. 95 pages. Cloth, $1.00; paper, 50 cents.

Evidently intended for introducing children to the life, the experiences and a sympathetic understanding of the work of a missionary family, this book will have a charm for any reader. Its illustrations, its large type, large pages and fine paper make it a delight. It is just the sort of book that an understanding grownup can read to children of any age, and one children reading will delight in for themselves. It is the story of the home furlough year of a missionary family, with six children, from Iran. The problems of missionaries on furlough and of their friends at home appear here with some fine suggestions for their solving. Yet it is all without any arguing or theorizing. It is in the form of the story of an actual experience, the names being changed, of course. W. O. CARVER

Freedom, Love and Truth. An Anthology of the Christian Life. By W. R. Inge. Hale, Cushman and Flint, Boston. 347 pages. $1.50.

Dean Inge, the Christian mystic, gives to us in this volume a choice collection of literary gems expressive of the distinctive genius of the Christian life. The theory underlying the anthology is that Christianity is essentially a mat-

ter of the inwardness of the individual heart, and that the story of our faith is not fully told in the Bible or in biographies of Christ or the saints, but is constantly being written in the mystical experiences of believers and expressed in poetry and prose of the subjective kind.

Selections are grouped under the following heads: The Necessity of Religion, God, Jesus Christ, The Fruits of the Spirit, The Inner Life, Life's Pilgrimage, The Journey's End, Holy Seasons and Sacraments. Scientists, philosophers, poets, and saints are included among the contributors. They are from widely different times and places, but there is some preponderance of Anglicans.

This is a book for quiet, meditative reading and soul culture. Its use should prove enriching.

H. C. GOERNER

The Grip That Holds. Compiled by Chester M. Savage. The Zondervan Press. Price $1.50.

This well written volume is a collection of sermons preached by Baptist ministers of Oklahoma, and represent the fine types of preaching which are in the background of the spiritual progress of that great state. One would like to comment on each of the fifteen sermons, but must be satisfied with a congratulation to the compiler. A brief biographical sketch serves to introduce each of the preachers.

J. B. WEATHERSPOON

Evangelism in the Local Church. By J. C. Massee. Published by the Judson Press. 80 pages.

Doctor Massee, long time pastor and successful evangelistic preacher, has produced a brief but excellent guide for the making and carrying out of an evangelistic program in the local church. The book makes exceptionally interesting reading, but does not seem to be so organized as to lend itself very successfully to teaching. There are many striking illustrations, and much helpful material for the

individual reader or the speaker on the subject. There is much emphasis on personal soul-winning, and an especially useful chapter on "meeting difficulties." The book is recommended by Dr. Walter E. Woodbury, Superintendent of the Department of Evangelism of the American Baptist Home Mission Society, who suggests that groups of people sit down with the book for six or eight evenings of discussion based on its stimulating ideas and proposals.

The book is timely, coming as it does when both the Northern Baptist Convention and the Southern Baptist Convention are seeking for a "world-wide Baptist revival."

G. S. DOBBINS

The Book of Beginnings. By Alexander Marlowe. Wm. B. Eerdmans Publishing Company. Grand Rapids, Mich. 139 pages. Price $1.00.

Accompanying this work is the following announcement by the publishers:

"This remarkable translation could have been produced only by a man who was both scholar and poet, as Dr. Marlowe is. No less a critic than Dr. Henry Van Dyke said that Dr. Marlow's *The Unthrown Stone* is the greatest religious epic poem written in English since Milton penned *Paradise Lost.* And the late Dr. Robert Dick Wilson, one of the world's authorities on Hebrew and the cognate languages, declared Dr. Marlowe to be a scholar of great ability, with an unerring linguistic instinct. In fact this book is partly due to Dr. Wilson's suggestion that the author undertake a translation of the Book of Genesis which would bring out the marvelous poetry hidden away in the original."

This is an interesting and helpful volume. Students of the Old Testament will find the translation suggestive though widely divergent at times from the current versions.

J. MCKEE ADAMS

Books Received.

The History of Christianity in America. By Frank Grenville Beardsley, Ph.D. American Tract Society. 1938. 244 pages. Price $1.50.

An exceedingly well written and interesting story of many aspects of American Christianity. More an interpretation of certain phases of Christian life than a history, yet there is much history, popularly presented, in these brief pages.

Personal Recollections of Trinity College, North Carolina, 1887-1893. By John Franklin Crowell. Duke University Press. 1939. 280 pages. Price $3.00.

This is the second volume to be published in connection with the Centennial Celebration of (now) Duke University. It was under Dr. Crowell's presidency that Trinity College was moved from "Rural Randolph" to Durham. The first of these Centennial volumes, reviewed in these pages, was: John Carlisle Kilgo, President of Trinity College, 1894-1910. By P. N. Garber. The Life of Braxton Craven, by Jerome Dowd will be published soon as the third. It will be difficult to surpass this volume, either in information, interest and appeal. The seemingly untimely death of the gifted author before his volume was published robs us of an imminent scholar and a Christian gentleman and educator of the highest ideals and devotion.

Men of Power; Vol. III. By Fred Eastman. Cokesbury Press. 1939. 197 pages. Price $1.50.

This is the third in a proposed five volume set on Men of Power—sixty minute sketches of twenty men. Volume I: Thos. Jefferson, Charles Dickens, Matthew Arnold, Louis Pasteur. Vol II: Francis of Assisi, Leonardo Da Vinci, John Milton, Oliver Cromwell. This volume (III) Benjamin Franklin, Ralph Waldo Emerson, George Fox and Charles Darwin. These are all masterful and captivating biographies, if you haven't already done it, get these three volumes now and the last two as soon as they are published.

The Galilean Gleam. By R. W. Yourd, A.M., B.D. Zondervan Publishing House. 1939. 233 pages. Price $1.50.

A sub-title calls this interesting volume, "A History of the Christian Church." While one would hardly call it that, it does have much interesting and valuable Church History, along with more excellent preaching, philosophy, psychological insight and Christian challenge and encouragement. This is a great book—for both the average reader and the scholar.

The Jew and His Destiny. By Edward Hilary Mosely. The Berne Witness, Berne, Indiana. Copyright 1931. Revised and enlarged in 1939. 194 pages. Published by the author, Rev. E. H. Mosely. Box 404, Gainesville, Texas. Price $1.00, postpaid.

Predicated on the belief that the "Bible" is the "History" of the Jew, past, present and future. Often interesting and ingenious interpretations of certain passages of scripture, especially the Old Testament, along with some valuable facts and statistics about "The Jews."

F. M. POWELL

BOOKS

..and..

FRIENDS

A Man is known by the company he keeps, and also by the books he reads. Yea, more than that, man's life is moulded by his books and his friends. Then all of us should exercise great care in their selection. Let us help you choose some valuable book-friends for the spring and summer. Below we give some suggestions. Order as many as you can afford from the nearest Baptist Book Store, or write for further suggestions.

THE AMERICAN CITY AND ITS CHURCH. By Samuel C. Kincheloe.

CHRISTIANITY AND CREATIVE QUESTS. By Gains Glenn Atkins.

THE MAKING OF THE MINISTER. By William H. Leach.

MODERN HUMANISM AND CHRISTIAN THEISM.
By Elias Andrews.

TYPES OF RELIGIOUS PHILOSOPHY. By Edwin A. Burtt.

THE RELIGIONS OF MANKIND. By Edmund D. Soper.

CHRISTIAN FAITH IN A DAY OF CRISIS. By Chas. S. Macfarland.

PSYCHOLOGY FOR CHRISTIAN TEACHERS. By Alfred L. Murray.

MEDITATIONS FOR THE SICK! By Russell L. Dicks.

THE HISTORY OF CHRISTIANITY IN AMERICA.
By Frank Grenville Beardsley.

ADVENTURES OF SERVICE. By D. M. Gill and A. M. Pullen.

BIOLOGY AND CHRISTIAN BELIEF. By W. Osborne Greenwood.